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The Outlook of Missions

VOLUME XVI

JANUARY, 1924

NUMBER 1



FACULTY OF MIYAGI GIRLS' SCHOOL, SENDAI, JAPAN

Foreign Mission Day

An unusually Fine Service has been issued by the Board of Foreign Missions for use in all our Congregations and Sunday Schools on February 10, 1924

THE SERVICE IS ENTITLED
“Go Out With Joy”

LET THE OFFERINGS COME IN WITH CHEERFULNESS



“PASS IT ON.” (See article on page 38)

The Outlook of Missions

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CONTENTS FOR JANUARY

THE QUIET HOUR.....	2
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GENERAL

An Old Wish for the New Year.....	3
Facing the Future.....	4
When God Comes In.....	6

HOME MISSIONS

On the Pacific Coast.....	7
The Community House.....	10
Answered Prayers.....	12
A Mortgage Burning.....	13
Notes.....	14
The Universe and My Brother.....	16
Observations of the Treasurer.....	19

FOREIGN MISSIONS

Welcome to Our Hearts and to Our Homes.....	21
A Tribute of Love.....	22
Important Town of Omiya.....	25
How Much Do I Owe Unto My Lord?.....	28
System in Giving.....	28
The Visit of Dr. and Mrs. Richards to China.....	30
Japan for Everybody.....	32
Stereopticon Lectures.....	34

WOMAN'S MISSIONARY SOCIETY

Prayer.....	35
An Appreciation of the Girls' Missionary Guild.....	35
Girls' Work for Girls.....	36
A Resume of the Girls' Missionary Guild.....	37
Prize Essay in Guild Contest.....	39
The Girls' Missionary Guild on the Pacific Coast.....	40
Japanese Boys and Girls Appreciate Gift.....	41
Denominational Testimonials on the Thank Offering.....	42
A Message from the "Golden Gate" of Opportunity.....	43
Grounds for Divorce in Japan.....	43
Dedication of Bible Woman's Training School.....	44
Women, Mobilize—"Save America".....	44
Literature Chat.....	45
We Will March On.....	46
Review of the Study of "Better Americans".....	48

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The Quiet Hour

JULIA HALL BARTHOLOMEW

We shall be as the light of the morning, when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain.
II. Samuel 23:4

Yes, the task that is given to each man, no other can do,
So the errand is waiting, it has waited through ages for you;
And now you appear, and the hushed ones are turning their gaze
To see what you do with your chance in the number of days.

—EDWIN MARKHAM.

The making of friends who are true friends is the best token we have of a man's success in life.

—EDWARD EVERETT HALE.

There is nothing more clearly taught in the Bible than that the Holy Spirit guides in our work as well as in the study of the Word. Too frequently this is ignored. There is no duty in the church in which he will not direct us, and no soul he will not guide to the place he would have him fill.

—LEN G. BROUGHTON.

"If chosen men had never been alone,
In deep mid silence open-doored to God,
No greatness ever had been dreamed or done."

If the human body is the temple of the Holy Spirit, then surely all political platforms ought to be pulpits for God, and the busy hands of labor and the shrewd brains of capital ought to work and plan for the promulgation of righteousness in every sphere, while the very slime of humanity should become clay in the hands of the Potter to shape into beautiful vessels to hold the divine treasure.

—J. BAIRD EVANS.

God never puts a premium on illiteracy and ignorance in his work, but scholarship in itself is not sufficient for the extension of the kingdom of God upon earth. Eloquence, as in the past, is used of God, and proves a gift that should not be despised. At the same time, it makes a poor substitute for spiritual power.

Let us go back to keep alive the gleam,
To cherish the immortal, Godlike dream;
Not as poor cravens flying from the fight,
But as sad children seeking the clean light.

—CHARLES HANSON TOWNE.

Men sometimes ask why God does not come to the world and talk to us. Why, He has been coming always, first through angels and dreams and visions, then through His prophets, finally in the person of Jesus our Saviour, and now, in addition, for nineteen hundred years in the fulness of His inspired Book, the Bible, the Book of books, the only Book. And you and I can talk with Him and He with us, and we can read about Him and what He said and did—yes, and we can know that He is with us all our days.

—FLOYD W. TOMPKINS.

Open my eyes to visions grand
With beauty, and with wonder lit.

—LOUIS UNTERMYER.

Why is it we have not been more successful? Because we, too, have been living and laboring too near the shore. Weary with our toil and discouraged with our results, shall we give up our profession? God forbid! Better far to launch out into the deep! How? By cutting the shore lines.

—MILTON S. REES.

Do I need to remind you that those Christians who avail themselves of the discipline of prayer are the Christians who win victories, and that those who neglect these things are incapable of conquests for our Lord?

—W. W. MOORE.

For those sore strokes that broke us at Thy feet;

For peace in strife; for gain in seeming loss;
For every loss that wrought the greater gain;
For that sweet juice from bitterness out-pressed,

For all this strange sweet paradox of life
We thank Thee, Lord!

—JOHN OXENHAM.

The Prayer

OUR Father, help us to appreciate the ideal in the actual, to see the spiritual behind the ordinary! May we not miss thy presence in the world which thou hast made! May we see thy Spirit working in the souls of men! *Amen.*

The Outlook

VOLUME XVI
NUMBER 1
JANUARY, 1924

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

AN OLD WISH FOR THE NEW YEAR

SINCE THE OUTLOOK OF MISSIONS visits its many readers every month in the year, it will not be out of place to begin Volume XVI with a cordial greeting for the New Year. The well wishes that we extend to our kind friends cover more than a passing month; they include the whole year, 1924.

A few changes are being made in the general appearance of our magazine and we trust these will appeal to all our subscribers. For fifteen years the cover paper was the same. We believe a new color with a change of type will be pleasing to the eye. At least, we hope it will suggest that one of the aims of the magazine has ever been to encourage its readers to keep out of the ruts, and to advance with every increasing year. As we grow older we are inclined to live on the glories of the past, and thus detract from the real value of present privileges.

It is a mistake to think that the past is the best of life. This present day is the best in our lives. There are people who become sad at heart when they speak of their past joys. They will tell you what a good time they had one year ago, but they find no comfort in the pleasures of the present. There is an old oriental proverb, "The remembrances of past happiness are the wrinkles of the soul." God gives us the best of everything in the present, and yet these are only pledges of future stores of peace and salvation.

The new year will not be the same, in every respect, as the old, but its joys and trials may be safely met if we will observe a few things. We need to take with us a new heart, a right spirit and a holy purpose. Let us cast out every remnant of hatred, malice and all uncharitableness, as we pursue the untrodden path of the coming year. Let us live,

free from the bondage of fear, wrath and envy. We need to take with us into the new year the spirit of kindness. In this word are embraced all the duties we owe to our fellowmen. The significance of the word kindness is a kinship to all the world. In Christ we are *a-kin* to all men. Before Jesus came into the world the keynote of life was, "Each for himself," but with His advent He brought "peace and good-will toward men." We are bound together by the ties that compel us to recognize a brother in every man, and a kinship to all the world. The gospel of Jesus Christ is a gospel of love. The religion of Jesus means living for the welfare of others. We become like Christ in the degree that we go about doing good. Many opportunities for well-doing will present themselves to us in the coming days. With hand and voice and heart we can be ministers of joy and comfort to the worn and weary in the world.

Above all, let us take with us true piety into the new year. Vital godliness is the very soul of our holy religion. The sum of life is love to God and love to man. This is life eternal to live in fellowship with Him and to carry the spirit of service into all the walks of life. Let us have a mighty faith in the God of our salvation. As He led Israel in the wilderness, by a pillar of cloud by day and a pillar of fire by night, so He will guide our feet in the winding paths of 1924. With the Lord at hand to bless, ills have no weight, and tears no bitterness. And now the old wish for the New Year:—

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

FACING THE FUTURE

St. Paul struck the keynote of all real success in human life when he said: "I press toward the mark of the prize of the high calling of God in Christ Jesus." That mark was set before him. It was not a thing of the past, nor of the present, but of the future. Forgetting the things behind, and reaching unto those things which are before, that was the aim and ambition of his heart. What an inspiration for a life of service! It meant to him the future shall be better than the past.

A wise man once said: "The good is the enemy of the best." He who is satisfied with his past achievements may well despair of any progress in the future. Self-satisfaction is the suicide of the soul. The growing Christian never is, but ever is to be, satisfied. His prayer is: "I shall be satisfied when I awake in Thy likeness."

How, then, shall we look upon the present? It is the outgrowth of the past, just as the man develops from the child, or the tall oak from the tiny acorn. If we have lived aright in the past, we will not be bound by its fetters, but we will be duly qualified to act nobly our part in the great drama of life. The present results are a proof of service in the past and they should be the pledge of success in the future. Progress will always be the gauge of character. True religion is a walk with God and a work for God. Old things must pass away, and in the doing of new things we must leave the things that are behind and lay hold on the things that are before.

We are fulfilling our true destiny only as we keep pushing onward in the path of duty. Life is made up of new beginnings in the service of the Master. Each day is a new beginning. We may feel our weakness, but we must not stand still. We must aim at the things that are in advance of us. To stand still in the Christian life will quench the light of hope in the heart and open every avenue of the soul for the incoming of the powers of darkness.

All growth is a sign of life. A stone does not grow, unless it be moss, because

it has no life. A tree grows because there is life in it. Progress implies expansion. The place we fill today should be too small for us tomorrow. He is narrow in his views of human well-being who has no desire to improve his present condition. There is a straitness in work that gives pain to the toiler until he enlarges the sphere of his usefulness. This truth is applicable to every thing in life. The sound mind craves for more wisdom; the healthy heart longs for more grace, and the living soul pants for more holiness. It is this intense longing for enlargement of our work and betterment of our character that distils the sweetest joys into the cup of life. Success comes not to the man who idly waits, but to the faithful toiler who holds the torch of vigilance in one hand and the trowel of activity in the other. What we need in our lives is the spirit that will watch, and pray, and toil, until the work is done. And this spirit is the fruit of a life lived for God. It is the abiding presence of Jesus in the soul. He makes luminous the past and lights up the way of the future. Paul says, "There is a new creation whenever a man comes to be in Christ, what is old is gone, the new has come." The religion of Jesus is a matter of life, force, progress, achievement. "It makes real and vivid the purposes of God and commits men to them. It builds up a Kingdom of God."

What, then, is Christianity but the work of Christian Missions, the sending out of the light and life of Jesus Christ into all the world? And is this not the end and the purpose of the Church in our day? The fact is incontrovertible that the religion of Christ has given to its adherents a faith and courage and hope that have issued in sublime effort and masterly movement. Under the potent spell of its power, the Christ-energy, the missionaries of the cross have gone into the far distant lands, and have infused into the lives of the people a creative energy that has lifted them to a higher level of living, and has awakened them to a consciousness that they are a part of the great human family of the living God.

But the work of Christian Missions is not a mere matter of the Orient. It is a work that affects all mankind. Indeed the Christian message can only be effective abroad as it controls, guides and directs the Christians at home. Their lives afford the testimony of the breadth, depth and virility of the Gospel of Jesus Christ. It is the record of the work done by the followers of the Man of Galilee that will appeal to the hearts of the people in all lands. "The avenues by which Christ can best be made known to mankind Christianity must possess and hold." And here we touch the very core of the missionary enterprise. Christianity has never been on trial, but the Christians are always, who profess it. There are those who consider themselves Christians, and in personal character and hope are such, who do not expect the world to become Christian. They consider this world a place to get Christians out of and not into. But the spirit, purpose and plan of modern missions are to make the world Christian, and all that is therein and pertains thereto. Do you tell me that this plan is impractical and the task impossible? Faith makes but one answer. It can be done, and it will be done, if only Christians will see their duty in the present hour, and seize the opportunity with a courage that never fails.

These are critical days in which we are living for the Church, the nation and the world. The World War is at an end, but the world work has just begun. Hope sits enthroned in the hearts of true believers. And that hope rests upon the sure foundation, laid in the Word of God. Two of the greatest living Christian statesmen of the present age have recently voiced this same truth. Ex-President Wilson declared, in the August number of the *Atlantic Monthly*, that the only way to save our civilization is by "becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." In the same strain President Coolidge wrote that "the foundation of all progress, all government and all civilization is religion," and that "the

strength of the country lies in its religious convictions." These utterances ring out a new but true note—religion is the chiefest of all the realities of life. May we not believe these two men are prophets of that better day when the nation is pressing back to the faith of its fathers, and the whole world is facing the dawn of a brighter and heart-uplifting era?

"March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from thy way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
Follow, and honor what the past has gained;
And forward still, that more may be attained."

WHEN GOD COMES IN

BY H. WAKEFIELD

"The wilderness and the solitary place shall be glad . . . the desert shall rejoice, and blossom as the rose."—Isaiah XXXV. 1.

Thank God for the dreamers—for those whose vision refuses to be limited, and whose ardor refuses to be damped by externals.

This prophet was one of them, and his inspiration was drawn from a close study of his people and a closer study of his God. He draws a wonderful picture, as though he had taken a brush and, across a dark and ominous background, had painted in brilliant colors the picture of the rising sun. He was a dreamer, but one with foundation to his visions. His figures are majestic: the wilderness, the solitary place. *The wilderness*—bleak and bare, whose shadows are full of fears. No sustenance for man—just a lair for wild life. *The solitary place*: lonely, lifeless; no song of the bird, no cheerful companionship of nature's messengers; drab, dull, ugly—a weary place in which to wander. Like a huge stretch of shell-swept country—birdless, treeless, flowerless, spirit-haunted. A solitary place! *The desert*: dry, parched, merciless desert;

sand, miles of sand—thirsty sand—choking sand—blinding sand, but no life.

For the prophet's countrymen no picture could have been more hopeless. But a change was coming, and the contrast was miraculous. The grim wilderness was to lose its terrors. The depressing silence of the solitary place was to be broken by the thrilling song of the bird, by the joy of rippling laughter. The thirsty desert was to become a garden.

But behind this prophecy there was history. It was uttered at a time when the mistaken national policy—so strenuously contested by the prophet—had worked its effect upon national life. The repeated forgetfulness of God on the part of leaders and people had wrought its effect, as it always does. The nation had been sifted and broken by internal and external foolishness. Reliance on military tactics and alliances, with the exclusion of God and moral laws, had bathed the country in tears and blood and left it a wilderness.

A better day, however, was dawning. The journey had been needless but not in vain, and at the end they and God were to build a new state. The barren stretch should become as fertile as the most fruitful district of Palestine. Prosperity should return again to the nation, tears should give place to laughter, pain to joy, death to life. *God and people were again to unite.* And that is always the secret of the blossoming of the wilderness. The prophet's message, uttered for his day, for his particular people, under their peculiar circumstances, holds a basic principle broader than the Israelitish nation and wider than any one people. That principle is for all peoples and for all times, for its truth is eternal.

The one great deciding factor between the desolate, dreary wilderness and the happy, blossoming garden is a due regard for God as a definite factor, and the observation of the claims this regard brings. It is the unity of God and people that effects the change. A co-operation—not merely of men and men, but of God and men. The difference is one of beauty, fragrance, color, life, or what might rightly be termed native richness. It is the resuscitation of wasting powers, the

tapping of unused resources, the reviving of sterile possibilities. They are all there—it needs but the hand of the Master Gardener to bring them out.

The analogy is true of the human heart—the biggest storehouse of greatness in the universe. Its possibilities are infinite. Lying there is a wealth of beauty, fragrance and color. God intended it to be a garden—all too often it becomes a blighting wilderness. It could grow flowers, but the flowers never bloom. There is no gladsome ripple of joy, no clarion note of high resolve or lofty purpose—just a wilderness full of dim shadows. Great powers are there, but they die for the want of use—like a caged eagle lifting its tired wings. The loftiest heights of real joy are never reached, because the lowest depths of sympathy are never sounded. Out of the vast wealth of the human heart only a small patch is cultivated. The modest interests created by the demands of family and community become the *all* to a large majority of men. No extras bloom in the wilderness. No flowers of justice, righteous indignation, fellow feeling or capacity for burden bearing rear their heads and demand to shed their fragrance. The long trail of blighted hopes and ruined lives, due to the great colossal evils which stalk broadcast through the land, leave them unaffected. The dumb appeal of the broken blossoms in slumdom never stir their hearts. No strong Divine claims are felt, consequently the human claims are correspondingly weak. Great life-giving resources never tapped—a wilderness. Bring God into those lives as a vital force—let the hand of the Master Gardener move over the wilderness area, and the whole wealth of the heart's beauty and richness must be at the disposal of his fellows. There can be no fences round the claims to which he responds. When God comes in, it is a marriage, a unity—unity of will, purpose, ideals, and hopes. Interests and sympathies become as wide as his Lord's. His belief in the brotherhood of man becomes as definite as his Lord's. There can be no reserve on his sympathies. He can no longer remain silent and unmoved while preventable evils are destroying those for whom Christ died. He becomes his

(Continued on Page 29)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

ON THE PACIFIC COAST

THIS was my third trip to the coast, the former ones having been in 1918 and in 1920. There is not much change along the way. After leaving Chicago, one begins to realize the wide expanse of territory which comprises this country. One passes over the plains and prairies of the Middle West where thriving farms and villages and cities are found, out over the snow capped Rockies where vegetation and houses become scarcer, until, after passing over Salt Lake, one enters the great American desert where for a day and a night nothing but sand and sage brush meet the eye. One wonders whether this vast stretch of country will ever be improved and inhabited, and if that should ever happen, it would afford a dwelling place for man as large as is the distance from Chicago to Philadelphia, and if the surplus population in many of our congested centers could be distributed throughout this region it would help to solve many of our present day social and industrial problems, while at the same time it would precipitate a missionary problem of vast magnitude and importance.

LOS ANGELES

From the wintry climate of the North we come through the desert to the summer warmth of the South as we approach *Los Angeles*. It is late in November but the temperature during the day hovers around 70 and beyond. Los Angeles is a garden spot in America. Flowers, roses, chrysanthemums, poinsettias are in full bloom. Oranges ripen on the trees and groves are golden with their luscious fruitage. It is the land of sunshine. Longfellow wrote: "Some days must be dark and dreary," but there hasn't been a rainy day in Los Angeles since last April. It is a growing city. Three years ago its population numbered 600,000; today it is somewhat over a million. Vast acres of land are turned into building lots and in whatever direction one goes,

one finds literally hundreds and thousands of houses going up. Lots are being sold and resold over night at tremendous profits. One can't secure an option on a lot for much more than a day. Los Angeles is destined to become one of the largest cities in America and that within a comparatively short period. Industries of great variety are coming in by the score every month and it is going to be a great industrial center. Tides of foreign population will be flowing into it. The Cunard Steamship Line is now operating through the Panama Canal directly between Europe and the Pacific Coast and already thousands of foreigners, not including the Mexicans and Japanese, are living in Los Angeles and Southern California. There is no other field in the United States that offers such abundant opportunity for missionary work. Here is a field that certainly is not over-Churched.

THE ENGLISH MISSION

A generation ago the Reformed Church had a little mission in this city. But when the pastor left, it was impossible to secure a successor and the little flock scattered, most of them going into the Presbyterian Church. Several years ago our German Board started a mission in the southeastern section of the city. It has had a struggle for existence. It was felt by some that it might help matters if it were transferred to the General Synod's Board which was done. The pastor, Rev. G. Von Greuningen, and his people are working very hard, but the progress has been slow. The membership is composed principally of members of the Reformed Church who have come there from the East and who are widely scattered throughout the city. They are, however, a faithful and loyal group. For sometime it has been felt that a change of location would be desirable. The present building is not adequate for modern

Church work. I preached to the congregation on Sunday morning, November 25th, and had an extended conference with the Consistory afterwards. Superintendent E. F. Evemeyer who has been rendering efficient service as Superintendent of the Pacific Coast for the past year and a half, was also present. On Monday, in company with Superintendent Evemeyer, the pastor, and Mr. Will S. Prugh, whose guest I had the pleasure to be, the writer made a tour of the city with a view of finding a suitable location. Several very excellent sites offered themselves. It is now left to the local committee to make final selection. So deeply interested is Mr. Prugh in this enterprise, that he has promised to give a substantial sum of money to it, the same to be available whenever needed by the Board either for the purchase of ground or the erection of a building.

JAPANESE MISSION

About four years ago a Japanese Mission was organized in the very heart of the Japanese section of Los Angeles on North San Pedro Street. A suitable corner was purchased with a building on it formerly used as a saloon. This was completely transformed and is now very comfortably housing our Japanese mission. The mission is at present in charge of Rev. Mr. Namekawa, Rev. Mr. Kaneko, the regular pastor, having gone to Japan to assist in relief work there. Here we have a fine lot of Japanese men, but very few women. In the morning I spoke to the Sunday School and preached at the evening service which was followed by a reception. Pastor Von Greuningen and some of his members were present as also Mr. Prugh and members of his family. Much careful training is required to bring these Japanese people to conform in their Church work to our Reformed methods, but through the patient and statesman-like effort of Superintendent Evemeyer and by the co-operation of such efficient workers as Miss Vickstrom and Miss Shaley, this will ultimately be accomplished.

SHERMAN

Several months ago the Board of Home Missions received an overture

signed by fifty persons living in Sherman, just outside the city limits of Los Angeles, requesting to be organized into a Reformed Congregation. Rev. N. M. Noacher, a former minister of the Reformed Church, has been ministering to these people and they are now ready to be organized into a congregation. It was my great pleasure to speak to them at a prayer meeting service which was held in the house of one of the families interested and it proved a very enjoyable and edifying occasion. Here is a very promising field for a good strong mission and it merits our encouragement.

HUNGARIAN

It has been stated by reliable authority that there are 7000 Hungarians in Los Angeles, and doubtless many more will come in the near future. Since the Reformed Church has assumed large responsibility for the Hungarians in America it will devolve upon us to look after these brethren on the Pacific Coast. Already the Episcopalians have sent a Hungarian minister there, who, it is reported, is representing himself as a Reformed minister, with a view of getting these Hungarian people into the Episcopal Church. At any rate, we should take sufficient interest in these people who belong historically to our household of faith to see to it that they are not being exploited for sectarian and narrow denominational purposes.

SAN FRANCISCO

It is a long stretch of over 500 miles from Los Angeles to San Francisco. The way leads along the Coast dotted with blooming gardens, palm trees, fruitful farms and enterprising cities. San Francisco is situated on a Peninsula and is reached from the east by boat over the bay, but from the south on the Coast line by rail. It has a population of about 700,000 people. It has more than 1600 hotels, next in number to New York City whose population exceeds it by 5,000,000. Most of the other houses are apartments. That gives a hint at the class of people who live there. There are many tourists and visitors who have come to stay a few weeks or months to enjoy the

climate or on business, and then return to the East. The climate is certainly one great asset. Everybody talks climate. It is reported that a man built a house without putting a stairway or elevator in it. On being asked how he would get up into it, he replied "Climate" (Climb-it)!

Thirty or more years ago we had a little mission in San Francisco. Dr. D. E. Schoedler was our first missionary. Others followed but soon the work was discontinued. Probably if we had continued at that time we might now have an enterprising mission there. But at best, Church work in San Francisco is very difficult and very uncertain. It might be more encouraging in the neighboring cities of Oakland and Berkeley just across the bay.

JAPANESE MISSION

In 1910 Rev. J. Mori was sent to San Francisco by the Board of Home Missions to start a Japanese Mission. He procured a house on Laguna Street in the heart of the Japanese quarter and later on purchased the Plymouth Congregational Church property after that congregation united with the First Congregational Church under Dr. Aked. This property lent itself admirably for our purpose and a splendid Japanese work

was carried forward. The work branched out along religious, educational and social lines and a staff of workers was required. The growing work demanded larger and more adequate facilities. Mr. Mori is a man of large vision and he saw the possibilities of the work before they appeared to anyone else. Way back in 1918 on the occasion of the General Secretary's first visit, ground was formally broken for an Educational Building, but the funds were not forthcoming and the project had to be delayed. But never for once did the ideal die down in Mr. Mori's mind. He came East and presented his plans and purposes to the W. M. S. G. S. and that body agreed to erect a building to cost approximately \$25,000. It was then discovered that the site to the west of the Church originally intended for the Educational Building was not suitable for this purpose and so several properties to the east of the Church were purchased and removed from the lot and preparations for the new building were made.

" 'Tis worth the wise man's best of life,
'Tis worth a thousand years of strife,
If thou can'st lessen, but by one,
The countless ills beneath the sun."



SUNDAY SCHOOL OF THE JAPANESE REFORMED CHURCH, SAN FRANCISCO, CAL.

THE COMMUNITY HOUSE

This is the name over the doorway of the new building that adjoins our Japanese Church at 1760 Post Street. It is a beautiful, chaste, three-story, stucco building adapted for educational, social and recreational purposes. It is by far the best of its kind in San Francisco and probably on the Coast. It cost \$42,000, which does not include the ground nor some of the furnishings. All who have seen it are surprised that it could be built for that amount. Doubtless much credit for this is due to Superintendent and Mrs. Evemeyer who closely watched every detail of the building and who by their presence and counsel saved the Church at least \$10,000.

As one enters the building to the right are two rooms which are the offices of the Church. To the left is a neatly furnished, large reception room where guests are to be received. The rear of this floor is a large, well lighted and ventilated room for kindergarten purposes; off from it is a kitchenette where the little folks can be supplied with light lunch.

The next floor consists of a room for boys, another for the girls and still another for the Woman's Missionary Society of the congregation. These are all beautifully furnished by these respective groups under the direction of Mrs. Evemeyer. Then back on the same floor is

a large practical kitchen, a beautiful dining room, and three class rooms for educational purposes. Off from these is a sewing room. Spacious halls and corridors, toilet facilities, etc., are found on each floor. In the basement, which is the street or first floor, is the gymnasium of regulation size, with lockers and shower baths, and the heating apparatus.

The whole building makes a very fine and dignified and serviceable appearance. It reflects great credit to the builder and to those who designed it and carried the plans into effect. It is really a great monument to the Woman's Missionary Society of the Reformed Church and constitutes the largest gift ever made to the Board of Home Missions.

DEDICATION

The dedication began on Saturday evening with a fine banquet at the Clift Hotel which was attended by about thirty of the leading members of the congregation, the staff of workers including Rev. and Mrs. Evemeyer, and several invited guests. Numerous speeches were made and general rejoicing marked the occasion. Mrs. B. B. Krammes, the President of the W. M. S. G. S., who unfortunately, however, could not be present, Mr. and Mrs. Evemeyer and the writer each were remembered with a beautiful silver flower basket.



AT THE DEDICATION OF THE COMMUNITY HOUSE, SAN FRANCISCO, CAL.,
DECEMBER 2, 1923

The dedication proper was held on Sunday afternoon, December 2nd. It was largely attended. The spacious auditorium of the Church proper was well filled. The audience was composed principally of Japanese although there were quite a number of American friends of the Mission present. The services were conducted in both the Japanese and English languages and were in charge of the pastor, Rev. J. Mori.

Among the Japanese who delivered addresses were:

Mr. N. Ninomiya, the Editor of *The New Word*.

Mr. M. Saito, Secretary of the San Francisco Japanese Association.

Mr. T. Takimoto, Secretary of Northern California Japanese Association.

Rev. S. Hato, Pastor of Presbyterian Japanese Church, San Francisco.

Mr. N. Oyama, General Consul for Japanese in San Francisco.

The Board of Home Missions was represented by Superintendent E. F. Evemeyer and the General Secretary, both of whom delivered brief addresses.

The dedication act took place on the steps of the new building and was in charge of Mr. Mori. A group picture was taken, and the service lasting for over three hours came to a close. In the evening the Christian Endeavor Society held its regular meeting which was followed by a musical concert at 8 o'clock.

On Tuesday evening following, Superintendent and Mrs. Evemeyer gave an "At Home" reception in the Community House in honor of the General Secretary who was the guest of the occasion. It was a very delightful affair and was characteristic of the fine taste and good form of Mrs. Evemeyer's planning.

SUPERINTENDENT AND MRS. EVEMEYER

These workers for the Board have now been on the Coast for about eighteen months and have already demonstrated the wisdom of the Board in selecting and sending them there. The Reformed Church had the largest and best Japanese work on the Coast and yet we were the only Protestant body doing work among Orientals that had no American Superintendent. The Committee on Orientals of

the Home Missions Council overtured our Board in the interest of co-operation and unified activity to appoint an American Superintendent to represent our denomination in this work and consequently the Board challenged these two consecrated workers who left their comfortable and inviting congregation at Easton, Pa., and went out to the Coast to look after our interests there. They found a large task before them, far bigger than they, perhaps, anticipated, or the Church in the East can appreciate. There are marvelous possibilities in this territory. The Pacific Coast is destined to become the center of the world's population and business. Shall the Reformed Church have a part in this gigantic program? We are laying foundations now. But already the work is reaching out. Soon we shall have three if not four congregations in Los Angeles. Then there is the one in San Francisco. We have several in Lodi, now, and ere long we shall have enough congregations in California to constitute a Classis and when that time arrives our work there will receive a new impetus and we shall be rendering a greater service.

Friends of the cause have not been unmindful of this great work which is being done in this region. Mention has already been made of the interest taken in it by Mr. Prugh and members of his household, who are there and know conditions and appreciate possibilities. Others could be named who are likewise interested. Letters and telegrams containing greetings and contributions came from friends near and far. There was a line of messages hung up in the corridor on Sunday showing that folks were thinking of these people on the day of dedication and wishing them well in their great work.

A full morning was spent with Mr. Mori by Superintendent and Mrs. Evemeyer and the writer in outlining a complete and practical program of work so that the new Community House may not only be an ornament to the Community, and a monument to the women of the Reformed Church, but a great power house from which may issue spiritual life to enrich and bless the whole community into which it has been placed.

ANSWERED PRAYERS

Rev. J. Mori

The Japanese work on the Pacific Coast was a response to prayer.

At its annual meeting in July, 1910, the Board of Home Missions turned a favorable ear to the appeals for the inauguration of Missionary work among the Japanese on the Pacific Coast, and finally I was commissioned to perform this work. In September, 1910, I arrived at San Francisco and the first Sunday after my arrival, I gathered a number of Japanese brethren and had a prayer service. Thus the work was started in prayer. In fact, the whole history of the work was a response to prayer.

October 30th, 1910, the Plymouth Congregational Church was rented for the purpose, and there the First Japanese Reformed Church in the United States, was organized. It was soon discovered that if the work was to prosper, there would have to be secured permanent quarters. It was our earnest prayer that God might give us the Plymouth Congregational Church where we had our first service. Isn't it wonderful! He gave it to us. We purchased the Church and have had service there since 1914. We had a large Church building and we prayed for more workers in this ripe field. God answered our prayer and Miss Carrie M. Kerschner was sent here in 1914. She started an English School and also we started the Kindergarten under Miss Claribell Petri, kindergarten. Since we had these two workers, the works of Sunday School, English School and kindergarten have been carried forward with remarkable success. Here we needed a well equipped building for educational work and without any hesitation we asked God for it.

In September, 1918, Dr. C. E. Schaeffer, General Secretary of the Home Mission Board, came to see our work in San Francisco. On Sunday, September 22nd, he attended the Rally Day service in the morning and in the afternoon he delivered an address at the public ground breaking service which was held in the Church.

After the service the congregation assembled in the vacant lot and after a brief prayer, Dr. Schaeffer broke the ground for the Educational Building. So far as I understood, Dr. Schaeffer came simply to see the Japanese work, but he broke the ground for the Educational Building which means a promise to build it in the near future. He and I had the vision and had faith in God for the fulfillment of the vision, but did not know how to get money for it. Vision and faith were the sole assets then at command.

We prayed for it and I can hardly express here my joy when the W. M. S. G. S., the noble women of the Reformed Church, responded to the cry "Come and help us" in building this much needed Community House for the San Francisco Japanese Mission.

1922 Rev. E. F. Evemeyer came to San Francisco as Superintendent of the Pacific Coast work and helped greatly to build this Community House. Without him it was impossible to have such a beautiful Community House here in San Francisco. While Rev. Evemeyer was working for the building, Mrs. Evemeyer helped in the Church work and organized the Young People's Society and Girls' Guild.

The building was completed in November and had a wonderful dedicatory service on December 2nd in which Dr. C. E. Schaeffer who had broken the ground five years ago was the principal speaker.

It is certainly marvelous how God answered our prayers. We have a great program before us, and we need your prayers so that through the work in the Community House, high religious and spiritual ideas and ideals will be given to the Japanese Community and many souls will be saved.

"His grace is unmeasured

Reaching into realms afar,
And he yearns to bestow it

Ever where the needy are,
Ask, O ask, and believing,

God will hear you when you pray."

A MORTGAGE BURNING

On the last Sunday in July, 1905, a work was started with six members at 72nd Street and Elmwood Avenue, Philadelphia, by the Sunday School Teachers' Association of St. Paul's Reformed Church, 18th and Wharton Streets. At Christmas the Rev. George Miller, from Lawrence, Mass., was called and he stayed there one year and then gave the work up as hopeless. However, the Mission was not abandoned but was supplied by Rev. William Weiss who went there in May, 1907. There were then twenty-three paying members. Ground had been purchased and a chapel built on which there was a debt of \$6300 at the time when Mr. Weiss, who is the present pastor, went there. This was paid off in the Fall of 1910 and the cornerstone was laid for the present beautiful church building which was dedicated, May, 1911. This involved a debt of \$20,100, including the equipment, all of which has been paid off, making in all \$26,400 which was paid off in seventeen years. All this was celebrated Thursday evening, November 22nd, when the mortgage on the ground and building was burned. This will always stand out as

a Red Letter Day in the history of Karmel Reformed Church, for so this Mission was named. Mr. J. S. Wise, Treasurer of the Board of Home Missions, brought the greetings of the Board, and the Rev. George Meischner, pastor of the Mother Church, at 18th and Wharton Streets, gave the German address. Various pastors of sister churches were present and brought greetings in the name of their congregations. This work has grown wonderfully under the leadership of Rev. Mr. Weiss, who has been indefatigable in his efforts. The present membership is 264, with a Sunday School of over 260. The present Sunday School building is very inadequate. It is always over-crowded. Last Easter there were 560 present and about 100 outside the doors who could not possibly get in. It has been found necessary to divide the Sunday School, and the German program for Christmas will be held on Christmas Day and the English entertainment on the Thursday evening following. All efforts are now being bent towards a new Sunday School building.

B. Y. S.



ONE OF
OUR
SUCCESSFUL
MISSION
CHURCHES
IN
PHILADELPHIA

NOTES

On December 2nd the cornerstone was laid of the little chapel for the Hungarians in Morgantown, W. Virginia. 137 people were present and the offering was \$307.50. Our Traveling Missionary, Rev. Stephen Boros, has been fostering this work and the people are responding wonderfully.

* * *

Quite a few of the Missions report having raised various sums for the new Schaff Building in Philadelphia. Grace, Bethlehem, raised \$100 during the month of November for a Memorial Window.

* * *

Rev. Edwin H. Romig, our Missionary at State College, Penna., has been instrumental in organizing a School of Religious Education. A directorate of three has been appointed to perfect the Curricula. President Thomas is on this Board. The school will meet in the Liberal Arts Building for class work, and Rev. Mr. Romig has been elected Director of the School. He has also been elected a member of the Board of Directors of the Chamber of Commerce.

* * *

Rev. J. S. Peters, pastor of St. James' Mission, Allentown, Pa., reports a very successful Junior congregation. He has preached to them forty-two times and nine of the Juniors have been present at thirty or more services. The congregation numbers eighty. A supper and social was given to them recently.

* * *

Rev. John K. Wetzel, pastor of the Mission at Juniata, Pa., made all possible preparation for the Every-Member Canvass which took place in his congregation on December 2nd. During the month of November he used the Sunday mornings to present the Budget made by the Consistory. He has been trying to thoroughly educate his people to see the whole matter of stewardship and he feels certain that they will measure up. Pamphlets were distributed each week and a letter and additional pamphlet sent to the people the last week. Surely such splendid efforts will bring forth large results.

The Mission at Gary, Indiana, of which Rev. J. M. Johnson is the pastor, has inaugurated a system of tabulating the attendance of all members. At the close of the year a letter will be sent to every member giving the number of times he was present and the number of times absent. This will be taken care of by two of the Consistory, who will serve for one month. The next month two others will be responsible and so on. Then they aim to have other men of the congregation follow the same method but each set of men using their own method of reporting. The hope is to have the attendances increase and also to furnish a better way of becoming acquainted with the membership. A basketball team is being started for the young people.

* * *

Rev. R. C. Zartman, D.D., Evangelist for the Eastern Synod, sends in a most interesting report. He says: "Have just had a very successful campaign at Hecktown. Large and earnest congregations gathered for every service. Last night (November 26) I began in the rain here at Zion Church, Bethlehem, with a crowded house. All of my campaigns this Fall have shown increased interest in evangelism. The audiences everywhere are large and unusually interested. I see a rising tide of religious interest. The people are swinging back to the spiritual. As our Reformed people see that there can be sane and sensible evangelism they reach out after it and ask for more. With the exception of two brief periods next Fall, I am booked up tight for all of 1924."

* * *

The fall work of the Kannapolis, N. C., Charge, Rev. L. A. Peeler, pastor, has gone forward in an encouraging manner. Rally Day and Harvest Home services were held in both Churches on the fourth Sunday in September. St. John's reached the high water mark in S. S. attendance in the history of the mission. The people enjoyed participating in the Trotter Evangelistic meetings held in the city during November. On November 11, Miss Bennett, the Bible woman of the party, spoke in the charge and, on November 18, Rev. Mel Trotter spoke at

the morning service. The pastor recently enjoyed a visit of a few hours from Rev. J. M. Mullan, Superintendent of the Department of the East of the Board of Home Missions. They discussed the work of the mission, and the pastor was pleased to learn that St. John's, Kannapolis, stood third in the per capita contributions for current expenses during the year ending July 1, in the entire Potomac Synod. The amount contributed per capita was \$24, which pleased pastor and people, for there are few, if any, missions in the entire Synod that have less per capita ability. The W. M. S. of St. Paul's held their Thank-offering service on Thanksgiving night. The children rendered a little pageant, "When I Was Sick," and the young people gave the pageant, "A Tribute to the Nations." The weather was very inclement and attendance small but the program and offering were good. The W. M. S. of St. John's held their service December 2, when the young ladies rendered the pageant, "Blue and Gold," and the children gave some appropriate exercises. Good attendance. The pastor secures some layman or other speaker for St. John's every second Sunday morning, while he speaks at St. Paul's, and thus provides regular morning and evening services for St. John's.

* * *

Second Church, Scranton, Pa., Rev. George A. Bear, pastor, has taken advantage of the renewed activity of the fall season, by putting on a membership drive on October 14, and which will continue until the January Communion. The goal is fifty new members by New Year's and 100 new members by Easter. The ladies of the Church have charge of the drive until the January Communion. They are divided into ten teams of five members each, with a captain. The result has been that seventeen new members have been received thus far. The men will take charge of the drive after the holidays. Services are well attended, and special emphasis is being placed on the evening service. The recent special services have been Masonic Night, Home Mission Night, Community Night, and, in addition, an illustrated service of song and

sermon is used once a month. The congregation was recently favored by the presence of Rev. James M. Mullan, who presented a splendid Home Mission challenge. The Thanksgiving season was also emphasized. On November 25 the S. S. children presented a special program in the evening, and a Union Service was held on Thanksgiving Day at 10.30 A. M., at which time the local pastor had been asked to speak. The S. S. has added a great number of new scholars this fall, and every other organization has shown considerable progress.

* * *

Rev. Albert G. Peters, pastor of St. Andrew's, Philadelphia, preached the Thanksgiving sermon on Thanksgiving Day at a union service of the Churches of the 48th Ward in Mt. Hermon M. E. Church. His theme was "Thanksgiving Fulfilled in Thanksliving." Booster Day was observed in St. Andrew's S. S., December 2. Upon this occasion the offering amounted to almost \$1,000. The amount will be completed within the next few Sundays and the \$1,000 paid on the parsonage debt. A Week-day School of Religion has been organized and meets every Thursday between the hours of 4 and 5.15 P. M. The Sunday School is preparing to render the "White Gift" Christmas service entitled "No Room in the Inn."

Do You Know Where All the Home Mission Work of the Reformed Church is Located?

Well, if you don't know, you can easily find out, and in fact see just where all the Missions are. The Board of Home Missions has just had prepared a map of the United States, 4½ feet by 2 feet 9 inches, from which blue prints can be made as desired. This map shows all the Missions — English-speaking, German, Hungarian, Bohemian, Japanese, Jewish and Indian. It should prove very valuable for Sunday Schools, class-room work, Mission Study Classes, etc. Copies of this map can be secured from the Board of Home Missions at a cost of seventy-five cents (75c) including postage, for which money-orders or stamps may be sent with order.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

THE UNIVERSE AND MY BROTHER

Edith Stratton Platt

I.

TWO girls came out of the large auditorium at Silver Bay. It was one of those nights when life seems as tremulous and vibrant as the starlight on Lake George. The girls walked down to the shore where the water lapped the beach. Neither of them spoke for a long time.

"The field is the world. What wouldn't I give to feel it that way—the way he does." John R. Mott had given the concluding address at a student conference. He had just returned from a trip around the world studying world conditions from the standpoint of the Kingdom of God. A sense of the whole filled the hearts of those students as they stood on the threshold of fuller life. Barriers had dropped; for a moment the great pulse of the world throbbled through young hearts; they

"Saw life steadily and saw it whole."

They felt that instant how God so loves the world; how impartially He looks on all nations and races and classes, and cares for the evil and the good day and night down through the generations as

"From the great deep to the great deep they go."

They thought how self-contained and independent each group had tried to be; how they builded great walls around their cities and their lives; how they let it out that they, even they alone, were chosen of God—His elect—the inference being that other men were barbarians, foreigners, aliens, Gentiles all. How paltry and stultifying all this must look to the Everlasting Father, the "God and Father of us all." The contrast burned itself into the minds of the girls as they looked up into a sky brilliant with stars—the contrast between the little circle of interests

that men live and die for and the great round universe that God loves.

And one day if we grow up before we die it will come to us too that the world is round. When this concept sweeps through the mind it may easily blur our sense of personality. Statistics of poverty and despair skim over the surface of our minds and fail to bite in. It is a sort of skating exercise to reel them off glibly and impress ourselves with the breadth of our interest and the largeness of our concern. Do we pride ourselves on being world citizens, on our international consciousness—skaters that we are over North America and Europe? Poland, Germany, Austria, England, Ireland, Serbia, Russia—what matters it to us? On two continents wherever men hunger by the thousands, there the barriers drop and we give bread. Bread and ourselves as well.

So far are we achieving an international point of view. Some day God may ask us why we are forgetting the rest of the world. We may answer, it is too big; which is true. It is too big. God knows we are not large enough to live in it all. Yet it is to be doubted whether a world citizen may live in any less. For this God made us spirit and not flesh only. Is it too hard to say that no one can accomplish fully the intensive will of God in his own one life without a glimpse at some inspired moment of the Kingdom as a whole? We would work as artists and not machines, doing the great will of the Master. God trusts us as co-workers—sharing His passion for the Kingdom—not as servants who know not what their Lord willeth, but as friends. The very small work to which we give our lives may be done with a large catholic spirit that shares the life-work of one billion

and a half brothers, as branch shares the life of branch in the same living vine.

II.

A little child was crying in the night. She was lonely and afraid of the dark.

"But," explained her mother, "don't you know that God is always near and you are not alone?"

"Yes," sobbed the child, "but I want somebody with a skin face."

Having achieved an interest that reaches round the globe, have we lost our sense of the individual? Do we think impersonally in masses—of nations and races and continents and the world, never breaking through to the personal? Not so does God love the world. The marvel of it is that such a great God stoops to the place where dwell "the meekest, the lowliest, and the lost." Unless we share this attitude with God our international theories will leave the world cold. Contrast with this sweeping impersonality Jesus' great thought of the Lover of the one Lost Life; of the joy there is in heaven over the one repentant sinner; over the son that was lost and is found. And to incarnate this great thought, how Jesus loved those friends of His, personally one by one—Peter, and John, Lazarus, Mary, Thomas, Philip. They were His friends, He said. Friendship involves a very personal relationship and love, "a conscious unity of life."

Here we fail as Christians, most of us. A few friends we have who enrich and glorify life, but what of our reach across the conventions and artificial isolations to the man and woman and little child whose kinship to us is undiscovered? The Kingdom of God must be built by just these very persons, "and the night is dark." These must be found and won. The life of a Christian should be full of personal work and individualizing love. Is it possible that here is our Achilles' heel? We must think—not only how many Christians are internationalists and liberalists and humanitarians, but how many are lovers and winners of men to the Lord Jesus Christ?

Paul says: "If I speak with the tongues of men and of angels, but have not love . . . and if I bestow all my goods to

feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

If we are sensitive to spiritual atmosphere we too shall know that men hunger and thirst—not just for bread and condensed milk, but for love and the quickening word. But why argue what all know? We know, intellectually at least, that in Europe and Asia and Africa and the Americas there is stark poverty of soul. What our relationship should be to these "blind mouths" each must determine for himself before high God. The thing we may even then overlook is the fact of our unrealized relationship to these very individuals with whom we bump elbows in our daily rounds, whose hearts we never touch. Do the people around us here know that we love? Do they know that we care more for them than for the houses we live in and the clothes we wear? Or *do* we? We see someone in our assembly who slips in silently with a certain wistful hunger in her coming. Perhaps we meant to catch her afterward and give at least the hand-clasp that speaks love, but she vanishes while we tarry—she and her silent sorrow. Or the clerk, who wearily measures off our purchase; the conductor, who punches train loads of tickets and ours; the waitress, the elevator boy, the janitor, the plumber—persons with problems and needs and burdens like ours—persons, and not machines, persons whom God has given us this much chance to touch, and "the opening of the prison" to a few of them.

To these are we blind, that we minister not? Yes, we are blind. It is the kindest explanation. If we saw, we should give our all—even a widow's mite though it be; even three loaves and two small fishes. We could do no less.

These two startling facts then about God's kind of love: the bigness of it, reaching round the world and on into infinite worlds it may be and the individualizing of it, reaching to the least with an intensity passing all the greatest loves of earth! As we think of our own religious life we shall undoubtedly discover that one or the other of these two emphases we signally lack. Whichever

we lack we must consciously cultivate. If we have drawn the circle of our love very closely round "our own" we must bravely start out in quest of the larger family of God. By travel in other lands, by reading that carries us into fresh fields, by human contacts with people of other nations and colors whom we may find around the corner, in hundreds of ways if we set ourselves the task, we may stir the world-passion lying unawakened within us. If, on the other hand, we are so gloriously captured by a sense of the great oneness of humanity that we never notice the hungry life next to us, may God to this "stab our spirits broad awake." The little Christ-child crying on the river bank for someone to carry Him across—may God make us St. Christophers enough to answer the human cry, though with blind eyes we bear the burden of the Prince of Light.

As we think of our own religious group we may discover that we are losing out at this juncture on the personal side of

Christianity. We are no longer driven to personal work by grim theologies. But we are the very people who protest that the compulsions of love are greater than the compulsions of fear. Love lays down its life for the brethren. To what lengths is the love of Christ constraining us? To what sacrifices? To what fastings and prayers? To what humilities? To what boldness? To what winning of men?

As Christians we must keep on the high level of personal love. God could build the Kingdom had He living stones enough. Our hearts beat with high hope as we see it afar—the mystic city of brotherhood. But it will take more love than we have ever dreamed of, more persons who are little enough to "pass the low lintel of the human heart," more shepherds who will brave storm and wilderness in the search, more "mothers and sisters and brothers of Christ."

Some day as we wait under the stars of vast heaven, it may be that God will share with us a vision of all the kingdoms of this world bound into a great cordon of love at last. And then He may gently lay on our hearts one or two as our very special charge—little ones that He would lead with our hands into the City of Love. Our task, our joy, is incomplete, until their faces too have caught the light of the glory of God in the face of Jesus Christ.

*" . . . O Saul, it shall be
A Face like my face that receives thee;
a Man like to me,
Thou shalt love and be loved by, forever:
a Hand like this hand
Shall throw open the gates of new life to
thee! See the Christ stand!"*

Browning.

Pennsbury Leaflet No. 11. To be had at Friends' Book Store, 302 Arch Street, Philadelphia, Pa.



ALLEN STACEY

Son of John Stacey, Winnebago
Christian of the Second Generation

NEW SUBSCRIBERS

The last three months of 1923 brought us 956 New Subscribers. Our grateful thanks to the Literature Secretaries!

OBSERVATIONS OF THE TREASURER

J. S. Wise

AN occasional trip to Philadelphia, New York, Boston or Chicago, before the days of my official connection with the Board of Home Missions, made certain impressions on my mind that required years of later experiences to eradicate. The study of psychology was not so common then as it is now. One seldom even heard the word that now so glibly slips from the tongues of almost any group of men engaged in ordinary conversation. The "psychological moment" was a term unused and almost unknown. The psychology of certain situations was just as real then as now, but not discerned. Such occasional trips, therefore, were fraught with impressions that in later life I found to be erroneous. It is no wonder that the unsophisticated country boy's visit to the quick lunch establishments in the larger cities is often spoiled, or at least made very uncomfortable, because of the signs, everywhere in evidence, admonishing him to watch his hat and overcoat.

The sign "Watch your hat and overcoat" always made me suspicious of everybody about me. I felt as though I was in a den of overcoat and hat thieves. Of course, that was decidedly erroneous, but it was a true interpretation of the psychology of the sign. I was rather uncomfortable. I had to watch my hat and coat and surely that was enough to take the pleasure out of the indulgence in a bowl of bean soup or a piece of pumpkin pie.

It is, therefore, a great relief to have learned since, through many experiences, that in spite of all such signs, there is hardly anything else quite so honest and trustworthy as the average American crowd. It is very remarkable that more hats and coats are not stolen or unwittingly exchanged than there are. For, hundreds of thousands of them are daily exposed in public places without serious consequences. I have found it to be true that when you trust the crowd, it in turn will be honest and prove itself worthy of the trust.

Have you ever noticed the nickels, dimes and pennies lying around loose on top of a huge pile of morning papers, at the city corners, where the crowds board the street cars? Every morning, at my station, Fort Washington, there is such a pile. The commuters flock there in great numbers. "Whosoever will" may help himself to a morning paper and in a few hours time the papers are gone and several dollars in small coins are there instead. The news-boy comes, gathers it up and bears testimony to the fact that his accounts usually balance. If not, this young psychologist attributes it to a mistake rather than to a dishonest act. He often finds more money than necessary to balance his accounts, rather than less. The implication being, of course, that somebody did not care to take the change that belonged to him.

Some time ago I overheard one man say to another as he pointed to the money and papers, "that thing is not possible in any other country in the world." I was thrilled! I could hardly refrain from singing out—

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Dear friends, how much do we appreciate this glorious country of ours? How much of our appreciation is spoiled by the miserable record of crime and vice that is "dished up" every morning by our great newspapers? One would think that there were no honest nor good people left. How much better to have the *real news* of the day portrayed. What a splendid record it would make! The kindness, good will, happiness, generosity and other good qualities of the day, I am sure would outstrip, by far, the stuff we get as "the news." Undoubtedly the psychology of such a course would be far more wholesome and profitable.

Now to what shall we attribute the fine qualities that are still so prevalent in our American life? Shall it be to the stage, the press, the suggestion, "watch your hat," or shall it be to the Church and

school? There can be but one answer. And when we fully realize that the school is the product of the Church, how can we help but pray God's continued blessing upon this great agency for righteousness and give it our heartiest support?

That, my friends, is the chief aim of Home Missions. The American Church has contributed so much toward our present happiness, in this most favored land, that it is down-right ingratitude to neglect its needs. Home Missions means the enlargement of its borders and influence and that means, more happiness, more good will, more Christ-like characters! Can we afford to neglect the Home Mission appeal?

I can not close without deprecating the all too frequent and often uncalled for criticisms of the policies of the Church's Boards. The psychological effect is bad. The soup is spoiled. The cause is injured. How much better to face the conditions as we find them. If we will look at the splendid achievements and not at the mistakes, I am sure we will find that there is much room for rejoicing. It is far more enjoyable to cultivate the disposition of the trusting news-boy than it is to be forever looking for the fellow who might get away with your hat and coat.

FROM THE BOYS' CLUB

San Francisco, California,
December 11th, 1923.

Dear Friends:—

The boys of the Reformed Church wish to extend their most cordial thanks for your earnest endeavor to give us this building. Our dear councillor, Mrs. Evemeyer, had told us how you have

strived for it and we deeply appreciate it.

You do not know for how many weeks or months the boys have talked about this wonderful building and prayed for it. We watched with great anticipations its rapid growth ever since the foundation was put in and never missed a day. At last the building was completed. Oh! How joyful we were the day all of the furniture came! We walked through the entire building again even if we did know every inch of the place by then.

The gymnasium is a great delight to us boys. It is about the most up-to-date in the city and just about the right size. We can assure you that we will spend many happy hours in there and take very good care of it. We will, every single one of us, strive to use it to the benefit of the church, community and try to develop morally, physically, mentally and spiritually in there.

The blessings and gratitude of the boys will always be with you, and surely God will bless you forever and ever.

Your grateful friends,

THE BOYS CLUB.

First Reformed Church of San Francisco.

GLIMPSES INTO HUNGARIAN LIFE

This little booklet prepared by Dr. C. E. Schaeffer, as a supplement to be used with Dr. Souders' book, "The Magyars in America," has been reprinted and some very interesting illustrations inserted. This new edition will sell for ten cents (10c) per copy, and any number of copies can be secured from the office of the Board of Home Missions, 517 Schaff Building, 1505 Race Street, Philadelphia.

BOARD OF FOREIGN MISSIONS
COMPARATIVE RECEIPTS FOR THE MONTH OF OCTOBER

Synods	1922			1923			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$4,623.91	\$166.16	\$4,790.07	\$6,971.98	\$3,817.97	\$10,789.95	\$5,999.88	.....
Ohio	990.00	692.50	1,682.50	1,945.00	1,092.37	3,037.37	1,354.87	.....
Northwest	591.75	36.61	628.36	432.85	462.78	895.63	267.27	.....
Pittsburgh	1,530.90	50.00	1,580.90	1,743.90	1,216.34	2,960.24	1,379.34	.....
Potomac	2,582.66	74.00	2,656.66	3,193.01	2,661.67	5,854.68	3,198.02	.....
German of East.	122.40	65.00	187.40	531.00	270.38	801.38	613.98	.....
Central	1,922.33	155.10	2,077.43	1,582.24	606.69	2,188.93	111.50	.....
Mid-West	1,409.10	7.00	1,416.10	988.75	1,003.68	1,992.43	576.33	.....
W. M. S. G. S. ....	.....	1,474.93	1,474.93	.....	1,553.61	1,553.61	78.68	.....
Bequests .....	.....	581.72	581.72	.....	96.68	96.68	.....	\$485.04
Miscellaneous .....	.....	.....	.....	.....	323.82	323.82	323.82	.....
Totals	\$13,773.05	\$3,303.02	\$17,076.07	\$17,388.73	\$13,105.99	\$30,494.72	\$13,903.69	\$485.04
					Net Increase.....		\$13,418.65	

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

WELCOME TO OUR HEARTS AND TO OUR HOMES

AFTER a faithful and fruitful service of forty years in Japan, our senior missionary, Rev. J. P. Moore, D.D., returns to the homeland, hale and hearty. Those who have known him during all these years can see very few changes in his general appearance. He went out in 1884 as a man with full beard. He comes back as a beardless youth. The Psalmist's promise is still true: "They that wait upon the Lord shall renew their strength."

In the *Jottings* from Japan appears an excellent report of the fortieth anniversary of Dr. Moore, by (Mrs.) Blanche Gerhard, from which we quote:

"Last spring Japanese friends, with Prof. K. Ito, of North Japan, as efficient leader, held an anniversary meeting in Nibancho Church. After the customary

opening with singing, prayer and reading of Scripture, Mr. Tsuchida gave a sketch of Dr. Moore's life and of his years of service in this country. Then the Governor of Miyagi Ken, in a pleasant little speech, tendered congratulations and good wishes. The Mayor of Sendai followed with the same cordial greetings, after which representatives from the Synod and the Classis, North Japan College and Miyagi Girls' School, our Mission and the Ministerial Association of the city, each spoke a few words, and congratulatory telegrams from out-of-town friends were read.

"Following this meeting a banquet was served at the Yayoiken Restaurant in Dr. Moore's honor. It was attended by about fifty of his warm friends, and all were glad and proud to be there. There were good 'eats,' of course, followed by good speeches—lots of them—and that was the part we all enjoyed most, because there were so many nice things said about Dr. Moore, and everyone knew that every word came straight from a full heart. Before leaving, we all had a chance to give our own congratulations and good wishes to the honored senior member of our Mission.

"In September, when our whole Mission gathered at Sendai for the semi-annual business meeting, a certain hour was set aside one afternoon in Dr. Moore's honor, and Dr. Faust, the present Mission president, spoke at some length of Dr. Moore's long and faithful service, of his helpfulness whenever help was needed, of his optimism in times of discouragement, his bravery and fortitude in days of sorrow and trouble, and of the constant, cheerful, whole-hearted friendliness that has won for him the love and esteem of all who know him."



REV. JAIRUS P. MOORE, D.D.



This New Church at Furukawa, Japan, has been made possible by a liberal contribution of Mr. and Mrs. J. J. Fouse, of Akron, Ohio. It supplies one of the urgent needs in our Evangelistic Work in North Japan.

A TRIBUTE OF LOVE

By Dr. David B. Schneder

On this occasion of the celebration of the completion of forty years of missionary service by the Rev. Jairus P. Moore, D.D., it is a privilege to offer, while he is still with us, a tribute of love and appreciation.

As one looks back over the forty years it is all very interesting. Dr. Moore was born in a country home in Eastern Pennsylvania. At an early age he had the great misfortune of losing his father, so that during his boyhood and youth he had to be hired out for his living. That his future was destined to be unusual no one ever dreamed, although two seemingly miraculous escapes from death led a pious aunt to believe that God had spared his life for some special purpose. How he was led to think of getting an education, how he became a school teacher, how he came to hear and obey the call to the ministry, and how the way gradually opened for him to go to college, is all a romantic story. God wanted him and in a wonderful way led him, and finally called him, not only into the ministry but into the missionary service beyond the seas.

The writer, then a college student, first saw the future missionary as a pastor near Lancaster, Pa. He appeared as a finely bearded clergyman, riding in a "rockaway" carriage. He was a beloved pastor. Faithful in his work and sympathetic with his people, he enjoyed their esteem and goodwill to an unusual degree. His wife was an excellent helpmeet. The

home at Millersville was refined and hospitable.

When the missionary call came, both were strangely ready for the great venture of faith; it was far more of a venture then than now. With the full confidence and high esteem of the Board of Foreign Missions behind them they turned their faces toward the Land of the Rising Sun, in the autumn of 1883, landing at Yokohama late in the same year.

Forty years have elapsed since that time, and it is our privilege today to pause and look over them. They have been years of vicissitude. The first great trial came when a severe illness brought Mrs. Moore near to death's door. Other illnesses followed, some of them prolonged. But in the midst of it all the work of language study and other preparation went on. At the same time friends were made among the Japanese people, some of them of high class, who afterwards became influential Christians. The first president of the House of Representatives was one of these. But there were other vicissitudes besides those of illness. Frequent removals from place to place have been the lot of Dr. Moore. The first home was in Tokyo. Then there was a transfer to Sendai; then to Yamagata; then back to Sendai; then to Tokyo again, first in Koishikawa, then in Akasaka, then in Tsukiji, then, after Mrs. Moore had left his side, he, in order to have the companionship of his fellow-missionaries in his later years, removed



DR. MOORE WITH PROF. SATO AND PASTOR ASHINA, OF SHIROISHI

to Sendai once more. A second helpmeet came to him and wonderfully sustained and cheered the fourth decade of his career. But she, too, has now left him alone. Only an adopted daughter remains.

Besides changes in residence there were also changes in work. While the forty years' career has been mainly that of an evangelistic missionary, Dr. Moore was the first foreign teacher of English in the Peers' School in Tokyo. He was also for several years the foreign English teacher in the once flourishing Yamagata English School. During his second location in Sendai he was professor of Practical Theology in North Japan College. For a while also he was principal of Miyagi Girls' School. Truly the forty years have been years of many changes and varied experiences, but through them all was manifested the same spirit of cheerful submission to the divine will and loyal devotion to the cause of Christ in Japan.

It is impossible to analyze the elements that combine to make a man what he is or to explain the success of his career. But there are at least certain features that everyone will recognize as outstanding in Dr. Moore's forty years of missionary service.

Dr. and Mrs. Moore from the very beginning took well to the Japanese people. They liked them. They mingled with them not merely in a professional way but also socially. A famous India missionary said: "It is not sufficient to love the people; one must also appreciate them." The Moores did appreciate the people. They saw their finer qualities and were glad to mingle with them. One of the significant events of their earthly career in Tokyo was their removal from Tsukiji, where most missionaries then lived, to the heart of the city, where they would come into more intimate contact with the people. There they established a delightful home to which many Japanese people came, and in which many were led to God. Dr. Moore, heartily seconded by both his first and second helpmeet, was always a good homemaker. Not only the home itself but also the surroundings were always tasteful



MR. T. NAITO AND MR. DAVID S. HSIUNG
Two of Our Foreign Graduate Students
at the University of Pennsylvania

and inviting. One of the most pleasant was the one in Yamagata, the first foreigner's home in that town. And the fine feature everywhere was that the Japanese people were always welcome guests, and were treated with kindness and respect.

In his various dealings with the people among whom he came to labor he was always kindly and considerate. He was not over-critical of their faults. Perhaps it was good that he was a pastor in America for some years; he learned not to expect too much of people. While he was never lax in his ideas as to what ought to be, he was always reasonable, and could see things from the standpoint of those with whom he had relations. The result of it all has been that the forty years of Dr. Moore's life in Japan have been marked to an unusual degree by mutual goodwill and friendliness between himself and the Japanese people.

As missionary in charge of evangelistic

fields his career has been one of pronounced success. His visits to the various churches and preaching places have always been helpful. Always genial and kindly with the people, and appreciative of every good effort, both of themselves and of their pastors, his visits left behind them good feeling and encouragement. The workers themselves have ever found in him a sympathetic friend. His home was ever open to them. He conferred with them fully and unhurriedly. He made them feel not like hirelings but like younger brothers, and they did their work with gladness of heart and usually with success.

In his relations with his fellow-missionaries he was genial and happy. Ever reasonable, ever ready to go on the principle of "live and let live," he has never been difficult to get along with. Although

he has been senior missionary for thirty-five years, he has always taken his place along with his fellow-missionaries, not in any sense above them. He has been a friend to all, and has been esteemed by all.

Finally, that which has been fundamental in this missionary career of forty years has been a pious heart and a walk close with God. It is that that has been the well-spring of Dr. Moore's rare missionary life, the source of that trust and hopefulness that have increased as the years went by. His spirit has become growingly radiant and mellowed. It is a far cry from the Bucks county hired boy to the honored missionary to Japan with forty years of service behind him. But it is all the wonderful work of God, to whom be all the praise this day.

A MISSION'S GRATITUDE

We as a Mission wish to express in this issue of "Jottings" our deep gratitude to our Heavenly Father for the preservation of our lives during the great disaster from earthquake and fire. All our lives have been spared, and our property losses, although very regrettable, are small when compared to the terrible losses of property sustained by a few of the other Missions, chiefly the Episcopal and Baptist Missions. All our pastors, too, have escaped injury to life, though our hearts go out in sincerest sympathy to Rev. Kobayashi, a Tokyo pastor, who lost his wife and five children in the fire. He at that time was hurrying home from Korea. We know that our friends in America have been very anxious about us these past weeks. As soon as cable communications were at all possible, we sent a message to the Board's Secretary to inform relatives of our safety. It was almost two weeks before any mail could be accepted for foreign countries, but long before this paper reaches you, letters from us will be in your hands. Pray for us that we may be able to do our part in relieving these suffering ones, on whose faces we see the traces not only of physical pain, but also of great mental agony.—*Jottings from Japan.*



REV. KIKUTARO YOSHIDA, WIFE AND DAUGHTER AND MISS ASAKA, WOMAN EVANGELIST, AT LEFT

IMPORTANT TOWN OF OMIYA

Rev. Kikutaro Yoshida

OMIYA ("Great Shrine") is a town of 40,000 people. Situated seventeen miles north of Tokyo, it is notable for its Hikawa Shrine, park, railroad station and car shops. In the last twenty years it made great progress, becoming especially prominent after the great earthquake of September 1, 1923, for the earthquake broke the southwestern railroad from Tokyo and the fires destroyed Ueno station. It took a long time to make even temporary repairs. Meanwhile Omiya was the junction for all the principal lines on the Main Island. It was a real center of the railroad and postal services of Japan. Immense crowds of people thronged the place, and vast quantities of freight accumulated here, so that Omiya seemed much like the city of Tokyo itself.

After the great earthquake—fires in the metropolis, some of the merchants moved to Omiya and set up shop here, so that in the near future the town will naturally become an important business centre in Saitama prefecture. The Government, recognizing this fact, is hastening the building of an electric railroad from Tokyo to Omiya. When the project is completed, the town will be the largest and most flourishing place in the province.

On the other hand, we cannot write so optimistically about moral and spiritual conditions. The people are rather indifferent to education and religion, their hearts being set on money-making and material welfare. Very naturally, therefore, their morals become worse and their spirituality gradually deteriorates. In view of this disturbing fact, I cannot be silent, but must lay the matter before the earnest Christians of America. More and more I feel it my duty, as long as I am a minister here, to save their souls and to lead them into the paths of a true civilization, working more energetically and praying more fervently. At the same time I know very well that missionary work here is very hard, so hard, indeed, that, like some in our Mission, I am tempted at times to abandon this place,



PARSONAGE AND PLACE OF WORSHIP,
OMIYA, JAPAN

for until recently there were no converts for many years.

There are not many who know why Christian work at Omiya is so difficult, but it is necessary to know this, if our efforts are to be successful in the future. As a result of my own experience, I have concluded that there are five causes for the difficult situation here: 1. The people are greatly attached to the famous Hikawa Shrine and hesitate to become Christians, even though many personally approve of Christianity; 2. The majority of the Omiya people are employed either in the car-shops or at the railroad station, working from 6.30 A. M. to 4.50 P. M., and sometimes later. Their families must get up at 4.00 or 4.30 in the morning. When these working people return to their homes, after taking a bath, eating supper, reading a newspaper and attending to private business, they must go to bed as early as possible. Thus, these people, whose ideas are of a low order, have no time to come to our meetings for the salvation of their souls; 3. These people make a comparatively comfortable living, for the Government takes good care of them. On the other hand, our people who take an interest in

Christianity are mostly in straitened circumstances or a state of anxiety; 4. These people have railroad passes. When Sunday comes, they go fishing or for other recreations; 5. On account of easy access to Tokyo, the people are impressed with the capital's material civilization and imitate its ways. They, therefore, naturally care nothing for our divine services in a small and unattractive place.

What, then, shall we do? Shall we give up in despair? You will surely say, "Never! Carry on with all your might." Yes, Omiya is not such a hopeless place as some would think. All that is necessary is to adopt the proper methods to attract people to our Church. What are they? My own experience tells me that, first, we must work perseveringly, never giving way to despondency, and, second, that we must have a suitable Church building, adapted to a certain amount of institutional work.

At present we are carrying on work in a small, dirty and dilapidated house, 12 by 18 feet in size. It is absolutely impossible to hold large evangelistic meetings, so that it is no wonder that the Omiya people do not know of the existence of our Church.

Some of you might ask: "Why do you not erect a proper Church building?" I am sorry to say that my very small congregation cannot do anything by itself. This financial weakness causes me more anxiety and disappointment than the difficulty of the work itself. However, I am persevering to the best of my ability, deriving courage from my faith in Christ and His teaching that our faith shall remove mountains.

I thank God for His favor, for the Omiya work is gradually improving, even if slowly. When I came to Omiya, May 3, 1919, there were ten members—5 men and 5 women—and 10 children in the Sunday School. The average attendance at the Church services was 5, at the prayer meetings, 3. No offerings were taken at either Church service or Sunday School. Today the average attendance is: Church service, 10; prayer meeting, 8, and Sunday School, 43—18 boys and 25 girls. There are 13 men and 14 women enrolled as Church members. The monthly incomes averages \$4.75 from subscriptions, \$2.00 from offerings at Church services and \$1.00 from the Sunday School. As an indication of how our work is winning its way even among



CONGREGATION AT OMIYA, JAPAN
DR. HENRY K. MILLER AND MRS. G. W. SCHROER STANDING AT RIGHT
(PHOTO TAKEN BY MR. SCHROER)

pagans, let me state that I know several parents who very severely scold their children whenever they do not come to our Sunday School, even though they themselves (the parents) hold on to their old religion. Moreover, there are 16 or 17 men and 30 women who are inquirers. Thus I am thoroughly convinced that if we could have a suitable Church building, the work would improve manifold. We shall need \$7,500 for a lot and the same amount for a Church building. Under these conditions we cannot build without appealing to the generous Christians in America, for we are too few and too poor to do this alone.



A BEAUTY SPOT IN THE MOUNTAINS
NEAR WAKAMATSU, JAPAN
MR. RALPH HOLLAND AT THE RIGHT

*“Serve The Lord With Gladness:
And Come Before His Presence With Singing”*

Greetings

THOSE who had the privilege of attending the Ohio Synod in Trinity Church, Canton, Ohio, will recognize the attractive picture on the first page of our Foreign Mission Service. It tells its own story. The dear children with their beaming faces are coming out of the church, in an attitude of waiting, ready to go forth on errands of love. This should be the spirit of all God's servants when they leave the sanctuary of the Most High.

How much those Christians miss who fail to find the note of joy in their daily lives. To them the work of the Church and the Sunday School is a drag and a drudge. Their hearts are not in the work and they lack the mind to work. The true children of God love to enter into His courts with praise and to go out with joy. They delight to do the will of their Master. Everything depends upon the spirit in which we engage in the service of the Lord.

**“A LITTLE GIVEN WITH THE HEART BECOMES
GREAT IN THE SIGHT OF GOD”**

Let us engage in this Service with a glad heart, for “Joy is the grace we say to God.”

“I am glad a task to me is given,
To labor at day by day,
For it bringeth me health and strength and hope,
And I cheerfully learn to say,
‘Head, you think, Heart, you may feel,
But Hand, you shall work alway.’”

HOW MUCH DO I OWE UNTO MY LORD?

THE happiest day in the life-time of a man is when he finds out that he is a *steward*, not an owner! Few men discover this fact or else the Church would not go a-begging to maintain the work of the Lord. So many causes aid us to acquire lands, houses and treasures, that we naturally think these things belong to us. It is true, success in life is due to our skill, tact, zeal and energy, but whence do these come? What makes our success possible? Our ability is of God. We possess nothing that we did not receive. All that we are and have is a divine trust, and we are to use our earthly possessions in the service of the Lord.

If a Christian will be true to self and loyal to his Master he will nail up over the door of his being the words of Paul, "Whose I am and Whom I serve." Alas! the great majority of Christians do not recognize the Divine Hand in the accumulation of their riches. The sense of the divine favor has died out in their memories. All they boast of is, "My power and the might of my hand hath gotten me this wealth." No man needs praying for so much as the worldly rich man in the Church for he is in danger of spiritual suicide. He who amasses wealth without a recognition of God and without a regard for its proper use, will never be very happy. There can be no satisfaction in the possession of unsanctified wealth. It will fail us when the severest tests are applied. We cannot satisfy the desires it raises. The base love of gain is a passion that will burn with quenchless fury. If you could change the solid earth into a single lump of gold and drop it into the mouth of a worshipper of Mammon, it would only be a crumb to feed the appetite of greed and enable him to cry a little louder: "Give Me More." What is a miser, but a poor uneasy soul, never satisfied with his possessions, but ever seeking after that which he does not possess. Reason would teach us that as our wants are met, desire ought to abate. With abundance should come contentment. Yet those who have most and keep it are least at ease. Is it not evi-

dent that man is *greater* than all earthly goods? The soul has an infinite capacity, and refuses to be satisfied with the transient good of this life. If we hold all our possessions as a trust for God, we will not become the poor victims of avarice and greed, but we will serve Christ and lay all our possessions at His feet.

The heroic explorer, David Livingstone, after he had spent most of his life in the wild jungles of Africa, wrote in his diary at the close of his noble career these touching words: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." What better can we do than write these very words in the diary of 1924 and then append our signature? Oh, let there be more consecration, better service and larger sacrifices to God in the coming year. Give an answer to the question, "How much do I owe unto my Lord?"

SYSTEM IN GIVING

THE whole world, whether in nature, grace or business, has a nice system about it, for its beautiful unfolding. There is no success in any slipshod efforts. All things live, move and prosper according to wise laws and definite plans. The only place in the universe where some people attempt to do wonders, in the absence of any system, is in the Christian Church. None would dream in this age of financial rivalry to do business according to a give-as-you-please method. The time is past in the kingdom of grace when the work can be run on an occasional fib-and-a-bit contribution. Happily, in every congregation, the leading spirits are waking up to the necessity of a plan in Christian giving.

God's Word declares it, and every child of God affirms it, that one of the greatest privileges a Christian has is giving. Nothing affords more lasting joy to the heart than the offerings it brings into the house of the Lord. Get your Bible and read the greatest promise, for this life, in Malachi 3: 10, on condition that you give the one-tenth to the Lord. All who come to Christ in sincerity and truth will bring liberal gifts. In proof of

this truth read such passages as St. Matthew 2: 11; St. Mark 12: 42; St. Luke 7: 37-38; St. John 12: 3.

Praise, prayer and preaching do but little good if they do not untie the purse. A man's heart will open to the Lord no wider than his pocketbook. Consecration and consistency go together. "How shall they preach except they be sent?" And how shall they be sent without money? The heart must go with the offering. The body is nothing without the spirit. "Every man as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for the Lord loveth a cheerful giver."

The Jew gave one-tenth of his income to the Lord. Can the Christian afford to give less? We are not to be occasional contributors, but constant givers to the cause of Christ. It is the steady flow into the treasury, from many sources, that sustains the work. Systematic giving is the Gospel plan. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Are we giving according to this plan? Is not the world getting the dollar and the Church the penny? Is this not one reason why there are so many lean Chris-

tians and struggling congregations? We owe it to God to support His work in the world. We owe it to the souls in need. We owe it to our own selves. He who gives often doeth well.

The best works in the world are the results of patient, constant and instant labor. The reason why people ever give grudgingly and not cheerfully is due to their seldom giving. How hard it is to pay a bill of an entire year's standing? That is hardly possible in our time. If it would be, the law would compel its payment. Pay as you go, then you won't owe. Pay by the day, the week and the month, and the burden will be easy. God, give us more liberal, regular and cheerful givers in all our Churches.

(Continued from Page 6)

brother's keeper, and in that one-time wilderness flowers bloom which make life for others easier and more gladsome.

When God comes in as a real vital force, His will directs life's operations, and whether in the individual life or the nation's life, the wilderness and the solitary place rejoice.—*The Livingstonian*.



DEVASTATION IN YOKOHAMA ALONG ONE OF THE NUMEROUS MOATS

THE VISIT OF DR. AND MRS. RICHARDS TO CHINA

Huping Christian College,
Yochow City, Hunan, China,

November 28, 1923.

Dear Friends in the Reformed Church:

When we heard that Dr. George W. Richards and Mrs. Richards were planning to visit Japan and China, we were happy indeed; and later, when we heard that Rev. C. D. Kriete was to accompany them to China, we experienced additional joy. Rev. E. A. Beck was delegated to meet these three in Peking.

It was a red letter day when this party arrived in Yochow City. They were welcomed in the pure Chinese style, with fire-crackers and heartfelt salutations; and again, when they reached Lakeside, they were tendered a similar reception with fire-crackers, songs and bugles. The Chinese Christians and the student body always welcome a live-wire touch with the outside world.

In Huping Christian College, Middle School, and Higher Primary School and in the Lakeside congregation Dr. Richards gave splendid and inspiring addresses, and in this connection we must also acknowledge the helpful talks that Mr. Kriete gave us. I could not go with the party for the three days' visitation in Yochow City; but from all sources does one hear of the splendid impressions made by these gracious three friends, Dr. and Mrs. Richards and Mr. Kriete. While they could stay with us only three days at Lakeside and three in Yochow City, they left personal impressions that will last for years. Mr. Kriete, of course, on account of his valuable work and experience in Japan, was in a position to appreciate a sister nation of the Far East, and in his conversations and addresses showed that he understood the Chinese mind and character and in many things he expressed a very valuable appreciation of the Chinese student class especially and he was not at a loss to tell us what he thought of the Christians in China.

Dr. and Mrs. Richards to a remarkable degree entered into the spirit of the situation. You all know Dr. Richards

and his graces of speech and public addresses. Although he was hampered on account of the necessity of resorting to interpreters, he reached the hearts of the people whom he addressed in Peking, at Lakeside and in Yochow City. Unfortunately, the Doctor's visit to China occurred under great disadvantage on account of the political and military disturbances and also on account of the various depredations of the bandits in various parts of China and especially the threatening aspect of brigandage in and about Yochow City. It was impossible for us to think of allowing Dr. Richards to visit Shenchow, our other station. We could not even see fit to have him go to our nearby outstations. Those were times that tried men's souls, and we could not think of Dr. Richards running any unnecessary risks.

To show Dr. Richards' keen insight into the present situation in China it sufficeth to say that he said this: "These unrighteous, selfish, murderous and political and military leaders and these ugly hordes of bandits, a black force of evil that has grown out of the military situation—these are not China. The true China is found in the great mass of the Chinese common people who love peace and who want to be left in peace in the daily exercise of the callings to which God has assigned them in the common allotments of human life." Then again, "The true China will be found in the great and rapidly growing student class and especially in the boys and girls, the young men and young women in the twenty or more Christian colleges and universities, the three hundred or more Christian middle schools, and in the thousands of Christian higher and lower primary schools." Here one sees the hope of China, the laying of solid foundations for the new China that already is, despite the evils that are so eagerly sent abroad as daily news for those who so eagerly grasp at the ephemeral excitement of the morning's newspapers with its large type flaring one in the face everywhere in America and in Europe. I can assure you, dear friends, that this

penetrating message of Dr. Richards sums up our most hopeful judgment of the present situation in China.

I will assure you that it will pay you to hear what Dr. Richards will have to say throughout the home church on Japan and on China. His keen insight into the spirit and philosophy of history and his well-known sympathy with the student class as well as with the common people the world over, will enable him to bring you into touch more keenly than ever before with the great heart, the deep longing for God that the trained observer sees and feels as he travels over the world. Will not his inspiring messages bring you into a vital touch with the Far East, yea, indirectly also with the whole world, that will prompt you to much more hearty endeavor for the planting of God's Kingdom in the waste places of the earth? Somehow, after these few days of special association with Dr. and Mrs. Richards and Mr. Kriete, I feel the assurance that you will learn to know the real China. Sometimes there are reasons to fear that the present great disorder in this land will give you the wrong impression of one-fourth of the human race. May not these good people be led of God to show you what He loves in a people who have a history running through thousands of years, which in many sections gives the earnest student a man-impelling and a God-compelling admiration of the choice spirits here and there in China that help us to pronounce the words, "Splendid men and women"?

I need not assure you that in Peking, Yochow City and at Lakeside the Chinese appreciated our friends. They have afforded the Chinese an additional opportunity to judge the best American manhood and womanhood. Some students from Peking and also others right here at Lakeside and in Yochow City have expressed to the writer the deepest heartfelt appreciation that I have heard uttered concerning any personalities whatsoever. We believe that such visits as the one of which I am giving a few observations are prophetic in two senses. First: Expressing God's special good pleasure in sending these good people to the Chinese Christians, with all its cor-

related forces of Church, Hospital, School, Young People's Societies, Christian Literature Society and Bible Societies; and in the second place, as a prophecy of what China is to be. Give the Chinese rapidly developing Christian Church ideals such as are embodied in our three visitors and you will find the vision of China becoming the first thoroughly Christianized nation in Asia. And then with a thoroughly established Kingdom of God in China, with the teeming hundreds of thousands of other Asiatics, you will find this land restored once more to the position which she largely enjoyed in the past as the teacher of the Far East.

Allow me to say to Dr. and Mrs. Richards and Mr. Kriete that we thank them for what they are out of the depths of which they brought their helpful messages. We thank them for the appreciation which they uttered concerning the Christian work in general in China and of the China Mission of the Reformed Church in particular. Your addresses were good seed, choice seed, watered of the Holy Spirit, and this precious seed has fallen in good soil, a soil apparently prepared by God in His fatherly providence of and provision for the speedy regeneration of China. Your visit has been productive of much good and it will increase after its own kind a hundred-fold.

Christian friends, I know from a spiritual insight that you will be given many stimulating accounts and meditations on the spiritual situation in Japan and in China and that Dr. Richards and Mrs. Richards will enter upon an additional ministry to the Reformed Church in the United States with reference to her growing activities throughout the world. Let us with renewed consecration repeat Christ's prayer, "Thy Kingdom come. Thy will be done in earth as it is in heaven."

Sincerely yours,

WILLIAM EDWIN HOY.

STUDY JAPAN IN FEBRUARY

DEPARTMENT OF MISSIONARY EDUCATION

Rev. A. V. Casselman, D.D., Educational Secretary

JAPAN, 1924

PROTESTANT churches of the world are using for their theme of foreign mission study for the opening months of 1924 the subject of Japan. This is an especially interesting subject of study for the Reformed Church. Very splendid material for the aid of those who desire to pursue this subject of study has been provided. It may not be amiss to mention it once more.

"Creative Forces in Japan" is the general book for adults.

"Tohoku, the Scotland of Japan," by our own Dr. Noss, should be used to supplement the other book in order that our particular work in the north of Japan may be emphasized.

"Working Women of Japan" is a very valuable book for supplemental use by the women of the Church.

"The Woman and the Leaven in Japan" is the book which was especially written for the use of the young women of the Church who desire to study modern women in Japan.

"Japan on the Upward Trail" is the young people's book.

"Young Japan" is a handbook for leaders of intermediate groups.

"The Honorable Japanese Fan" is the book for junior boys and girls.

"Japanese Picture Stories" have been published for the very little folks.

JAPAN FOR EVERYBODY

EVERY member of every congregation and all the children associated with the life of the Church should be reached in some way during the month of February with the missionary message from Japan. Special helps have been prepared to enable pastors and missionary leaders to present the subject of Japan to everybody.

FOR THE MEN

A great many of our congregations these days have a monthly men's meeting of some sort. It may be a Brotherhood

meeting of all of the men of the Church, or it may be the monthly meeting of the Men's Bible Class, or something of the kind. Why not make this men's meeting in the month of February a Japan meeting? Japan is a man's topic these days. Recent events of many kinds emphasize the need of knowledge of Japan by any modern man. It ought to be especially true of the men of the Church that they desire their knowledge of Japan to be thoroughly Christian in spirit. We have opportunity now to present this subject in the most interesting way because of the many timely helps afforded us for doing so. If any congregation desires to have a men's meeting and make it a Japanese affair, special plans and helps for the meeting may be secured by writing to Rev. A. V. Casselman, D.D., Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

FOR THE WOMEN

The Woman's Missionary Society has planned its complete program with the purpose of beginning a study of Japan with the February meeting of all of its organizations. Program outlines and material have been prepared for the Woman's Societies, the Girls' Missionary Guilds, and the Mission Bands. This program material can be secured from the headquarters of the Woman's Missionary Society, and is to be found printed in the Woman's Missionary Society section of THE OUTLOOK OF MISSIONS.

FOR THE SUNDAY SCHOOLS

The Sunday School reaches more people than any other organization in the Church and it is a forward step in missionary education that has been taken by the division superintendents of the Sunday School Board in preparing a special Program of Missionary Education for the entire Sunday School to be stressed during the month of February.

"A Busy Leaflet for Busy People" is the subject of a mission-study course or

class discussion group for the Adult Division of the Sunday School. Its discussion topics are based on the study-book, "Creative Forces in Japan."

"Young People and the Missionary Program" is the subject of the leaflet for the Young People's Division of the Church School. Special programs and plans for adapting them to the Sunday School organization and worship are presented.

"Program of Missionary Instruction" is the leaflet prepared for the Children's Division of the Church School. These are carefully and thoroughly worked out programs of intense interest to the children of the Sunday School. The study of Japan begins with the February program. Every junior and primary teacher will find splendid missionary education material for their children in these programs.

These leaflets may be secured from the Sunday School Board.

FOR THE YOUNG PEOPLE

"Young People and the Missionary Program," prepared by the Young People's Department of the Publication and Sunday School Board, contains adequate suggestions and abundant material for the study of the subject of Japan, in the Young People's Societies of the Church as well as in the Young People's classes of the Church School. Various suggestions for supplementary material of all sorts are given in detail. In addition to this, six very fine programs have been worked out in detail so that Young People's organizations will find no difficulty in setting up a very fine program of missionary education on the subject of Japan. This leaflet can be had from the Young People's Department of the Sunday School Board.

FOR BOYS AND GIRLS

The book entitled "Young Japan" has been prepared for the express purpose of helping teachers of boys and girls of the intermediate age. No Sunday School teacher or leader of any group of boys or girls in the Church should be without this book for use during the month of February. It contains a wealth of mate-

rial with which to interest these boys and girls in the subject of Japan. There are six programs as follows: "The Land of Japan," "At Home in Japan," at School Japan," "At Home in Japan," "At School Play in Japan," "The Christian Movement in Japan." Here, for the first time, we have adequate missionary educational material adapted to the intermediate age.

JAPANESE SOCIALS

Japanese parties, socials and bazaars have always been popular. It is possible, especially this year, for us to appropriate and utilize this popularity of these Japanese affairs, for the purposes of Missionary Education. It may be that you will want to arrange your own program for a Japanese Social. If you do, you will find some very splendid assistance in "Japanese Games." These are Japanese games which were sent to the Department of Missionary Education by our Japanese missionaries, and which are printed in a little pamphlet by the Woman's Missionary Society.

If at your Social you want to add a little Japanese color by having a Japanese bazaar, there is a Christian firm in this country which makes a specialty of sending a consignment of Japanese articles to churches to be sold on commission. The Society runs no risk whatever and assumes no financial obligation. If you are interested, the Department of Missionary Education will be glad to put you in touch with this firm.

"JOY FROM JAPAN"

This is the name of a book recently published by Miss Catherine A. Miller, the Secretary of the Young People's Department. In addition to a very fine introductory chapter on the place of play in the program of missionary education and a lot of very practical suggestions for missionary parties in general, it contains eight complete and thoroughly worked out programs for missionary socials. It can be secured from the Sunday School Board.

JAPANESE PAGEANT

"The Cross Triumphant" is the title of a missionary pageant written by several

of our missionaries. It deals with the various phases of missionary work in Japan. No better presentation of the work of our Mission in Japan can be given in one evening than by the rendition of this pageant. The pageant has been published by the Missionary Education Movement and is considered by them "the best missionary pageant material that has ever come out of Japan." It is in the press now and will be ready for distribution by the time this is in print. Costumes for the pageant were made by the missionaries in Japan and are complete in every detail. Arrangements for the pageant and the costumes can be made through Rev. A. V. Casselman, D.D., Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

If it is impossible for any congregation to give this pageant, it would be a fine thing for some Young People's Society or Sunday School class to get a copy of the pageant and have it read in a group of people or at a Young People's meeting. In this way the message of the pageant could be utilized in some degree. People often read plays and there is no reason why this missionary play should not be read.

JAPANESE CURIOS

Last year the missionaries in Japan were requested to send groups of curios. It was requested that these be connected in some way, if possible, with the work of the missionary. Ten of the missionaries responded to this request of the Department of Missionary Education, and so ten sets of curios are available for the use of Sunday School classes, Junior Christian Endeavor Societies, Mission Bands and any one else who desires to make use of these curios. The curios are packed in little cases and will be sent out free of charge, the only financial obligation being the payment of the transportation by the persons desiring to use them. Arrangements for them can be made by addressing Rev. A. V. Casselman, D.D., Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

OUR JAPAN MISSIONARIES

Many requests have been received for the pictures of our Japan missionaries. The Board of Foreign Missions is publishing a picture sheet containing the pictures of all of our missionaries in Japan. This sheet will be arranged in such a way that these pictures can be cut out and used for handwork by children or in the making of missionary scrap-books. The price of the sheet will be ten cents.

In addition to this, the Board of Foreign Missions is also publishing a new map, upon which is located every one of our mission stations and preaching places in Japan. The price of this map is sixty cents, postpaid.

The picture sheet and the map may be secured from the Board of Foreign Missions, Room 310, Schaff Building, 1505 Race Street, Philadelphia, Pa.

STEREOPTICON LECTURES

There are in course of preparation twelve stereopticon lectures on Japan, and it is hoped the majority, if not all of them, will be ready for use in illustrating the Japan mission-study theme in 1924. They are as follows:

1. "The Sunrise Kingdom," a general lecture on Japan.
2. "Christian Japan," the history and progress of Christianity in Japan.
3. "Our Japan Mission," the Reformed Church at work in Japan.
4. "The Gospel in Japan," our evangelistic work.
5. "Japan at School," our whole educational work.
6. "The Tohoku Gakuin," boys' education.
7. "Miyagi Jo Gakko," girls' education.
8. "The Sunday Schools in Japan."
9. "The Kindergarten Gate."
10. "Men of Nippon," a general lecture for men.
11. "Christian Women of Japan," a general lecture for women.
12. "The Boys and Girls of Japan," a general lecture for children.

For information and dates, address Rev. A. V. Casselman, D.D., Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

PRAYER

O GOD, our help in the years that are past and our hope for the years to come, we thank Thee for all the mercies and blessings of life, but especially for the gift of Jesus, Thy Son, the revelation of Thyself to us. We thank Thee for His life of beauty and service upon earth, and we pray that through the power of Thy Holy Spirit we may become more like Him in heart and mind and will. Touch us with the need of the world; and may we never recoil from service because it is hard. Impress upon us, more and more, the burning consciousness that God made of ONE all races of men, hence all are our brothers. Imbue us with a sense of our responsibility in helping to give Jesus to the world. May we consecrate ourselves, in the glad morning of our lives, to His service and praise. Keep us sweet and patient in all times of trial and difficulty. If our paths should lead us into hidden and out-of-the-way places grant that we may ever trust our Guide. Then when evening comes and the shadows lengthen gather us all into our Father's house. We ask it in Jesus' name. Amen.

AN APPRECIATION OF THE GIRLS' MISSIONARY GUILD

Rev. Allen R. Bartholomew, D.D.

WHAT a fine new idea was born in our Church ten years ago! To single out the bright, happy girls in our congregations and assign them a work to do for the Kingdom of the Lord, who would not rejoice over it? And that is what all our missionaries are doing in Japan and China, who have shared in the offerings and prayers of the Girls' Missionary Guild. We wish to pay tribute to the worth of this youthful host of workers as they celebrate the tenth anniversary of their organization in 1924. Strange to say, this new force was set free for Christ in the very year that the fatal war began! And how much good our young women, under capable leadership, have been able to accomplish! In the congregations where they have thus been organized there must be the pulsation of a new life.

One feature of the Girls' Missionary

Guild has been the study of Missions. No one can enthuse over the work in foreign lands until he or she knows about it. Every Mission Study Class produces intelligent, enthusiastic and liberal supporters of the work. No wonder that so much is given through the Thank-offering to Foreign Missions. And as this feature of the Guild is kept up, from year to year, the number of kind givers will be multiplied.

Is there any reason why out of the Girls' Missionary Guild there should not come forth a number of capable women missionaries for our fields in Japan, China and Mesopotamia? They surely will help to support the work that the faithful missionary women are carrying on in the schools, kindergartens and in direct woman's evangelistic work. There are several hundred students in our Miyagi Girls' School in Sendai; in the

Zierner Memorial Girls' School at Yochow City, and in the Girls' School at Shenchowfu. These girls need help to prepare them to become the future Christian leaders in Japan and China. May the day not be far distant when these Girls' Schools will be well equipped and properly supported by the offerings of the consecrated young women in our Church at home.

Some years ago we saw the motto on the sign of a saloon, "Live and let live." Strange text for a death trap! How much finer and ennobling the motto of the Girls' Missionary Guild, "To Give is to Live!" And it is by giving, the outflow of the heart in prayer and the inflow of offerings into the treasury of the Lord,

that our Board of Foreign Missions has been able to do so much for the people in Japan and China. To Miss Alma Iske, the faithful Field Secretary, and to all the Guilds in our Church, we now extend our heartiest congratulations for the splendid record of the past, with the fervent prayer that richer gains may be in store for them and the Board of Foreign Missions in the coming years.

"Ye who bear on the torch of living art

In this new world—saved for some
wondrous fate—

Deem not that ye have come, alas, too
late,

But haste right forward with unfailing
heart!"

GIRLS' WORK FOR GIRLS

Rev. Charles E. Schaeffer, D.D.

THAT sounds very interesting. We have heard much of men's work for men, boys' work for boys, and even women's work for women, but there is a wide range of activity which girls may and should do for girls. It seems somewhat strange that the field of most strategic importance should have been so largely neglected in our Church program. Girls are what they are, but they possess tremendous possibilities. They are going to be the future mothers and homemakers of the nation, and they touch life at the fontal and formative source. All that is needed is to direct the sweet and sensitive life of the girl into the channel of greatest good and most useful service. The dangers and temptations of boyhood are not as great as those of girlhood. Sheltered from childhood, as girls usually are, they are less prepared for the real stress and storm of life than are the boys, who are more frequently thrown upon their own resources and initiative and thus develop more readily those sterner qualities which are needed in the race of life as the years come and go. Students in psychology tell us that in mental and intellectual acumen the girls up to twenty-five years of age excel the boys. Here then is a fruitful and fertile field which needs to be properly cultivated.

None can work so effectively among girls as girls themselves. None have such an understanding of their strength and weakness, of their needs and possibilities; none can enter so sympathetically into their lives as can girls who make earnest of this proposition.

The Woman's Missionary Society hit upon a happy and helpful idea when this body organized the Girls' Missionary Guild, which has already done so much good during the first decade of its existence. This organization has reached thousands of girls in the Reformed Church and turned their faces toward the great work of Missions both at home and abroad. It has enlisted hundreds of girls in active, definite Christian work and has instilled ideals and principles into many minds which can never be erased. An encouraging number of girls have offered themselves to the Church, and after undergoing a course of training have become efficient workers as pastors' assistants, social workers or Deaconesses. The modern program of Church work demands a large staff of workers. There is included in this program the work of Evangelism, of religious education with its manifold activities, such as the Sunday School, Daily Vacation Bible School, Week-Day religious instruction, also

social service, which includes welfare work, housing, home-making, recreation and the playlife of the young, as well as industrial and economic relations, and also health and sanitation and all moral and social problems. What a wide field of religious activity lies open for girls to enter and make their influence felt! Until recently all a girl could do was to get married and raise a family, do house-work, wash dishes and scrub, teach school, clerk or do office work, but now the Church opens its doors to girls and invites them to large, constructive, Christian service both in the home and the foreign fields, and thus their influence on society may be greatly enhanced and enlarged.

The Girls' Guild may help along many lines. They can select some definite piece of work which they can support out of the money they gather in various ways.

A RESUME OF THE GIRLS' MISSIONARY GUILD

By Alma Iske

IN comparison with generations and eternity, ten years seem too insignificant to mention but when a mother watches the growth of her child through its first ten years, they are full of interest and joy to her. It is with such an interest that the Woman's Missionary Society of General Synod has watched the Girls' Missionary Guild.

Before the Guild became an official department in her ranks preparation was necessary. This was made by the Young People's Department of the Woman's Missionary Society, which was created in 1911 and of which Mrs. John Lentz, of Milton, Pa., was the successful Secretary.

Conditions developed which made it necessary to create a separate department for the girls' work. Plans were drawn up by an appointed committee, of which Mrs. H. B. Diefenbach, of Akron, Ohio, was the chairman.

In May, 1914, the new Department was created. "The naming of the baby" is a matter of great import and in this case it was decided to call her the Young Woman's Missionary Auxiliary. The nurse or secretary, who was appointed to

Thus they could support a Hungarian girl in one of our colleges, or an Indian girl at the School at Neillsville, Wisconsin, or a teacher in the Kindergarten among the Japanese at Los Angeles or San Francisco.

The Board of Home Missions congratulates the Girls' Missionary Guild on the occasion of its Tenth Anniversary, and bespeaks for it an ever-increasing service in building the Kingdom of God into the life of the nation.

The Board of Home Missions employs twenty-five women workers who touch feminine life in practically all of its stages and who are proving an indispensable factor in the work in which the Board is engaged. It is to be hoped that many other girls will enlist for life service and that through the women of the Church all the women workers for women may be fully supported.

care for her, was Mrs. B. F. Andrews, of Akron, Ohio.

This she did faithfully for six years. During this time literature, handbooks, Standard of Excellence, pins, etc., commensurate with the growth of the Department were provided by the Woman's Missionary Society. The Auxiliary in turn assisted her mother in her small way by the payment of a five-cents-a-month budget and a Thank-offering.

The sixth year in any child's life means a change and added responsibility. This was true in the case of the Y. W. M. A. She assumed a larger budget of ten cents a month, and was given a definite Thank-offering object of her own during the triennium. A new nurse was appointed, Mrs. J. Edward Omwake, of Greencastle, Pa., who is the present beloved supervisor. A Field Secretary was appointed in 1921 to assist her in the work.

In the Y. W. M. A., as in the natural development of a young girl, ambitions and desires of her own began to form. These were met by the Woman's Missionary Society in the ninth year of the

Y. W. M. A. (1923). The objects of her budget were changed so that her slogan is now "Girls' work for girls," and her constitution now states that her object shall be "the Christianization and elevation of girls." Her policy is explained by her Bible Verse (Luke 10:27) and by her hymn, "Take My Life and Let It Be Consecrated, Lord, to Thee." She is loyal to her new colors, blue and gold, and proud of her new name, the "Girls' Missionary Guild."

In true mother fashion the Woman's Missionary Society has observed the growth and development of her young daughter. The present membership of over 3500 girls and the last triennial contribution of \$20,000.00 gives her great satisfaction. She wishes to express her love and appreciation to the Girls' Missionary Guild, so on her tenth birthday, 1924, has planned a celebration for her.

The Girls' Missionary Guild realizes that she is young, that she has many things to learn and that it shall be another ten years before she graduates from college. She shall always look to the Woman's Missionary Society for guidance and advice but she hopes by that time to lift the entire burden of the girls' work in home and foreign fields from her mother's shoulders. Then together they

shall continue to bring the Light, Jesus Christ, to those of their own sex who know Him not.

The Woman's Missionary Society and the two classes of the Mission Band of the Melbourne, Iowa, charge held a joint meeting at the home of Mrs. Yordy.

To keep the boys interested a second or senior class of the Mission Band for boys and girls above the age of ten years was organized instead of a Girls' Missionary Guild.

The pastor's wife, Mrs. E. F. Franz, led the lesson "How Christianity Was Introduced Into Japan."

The Thank-offering was \$19.62. The three societies have forty members.

The picture entitled "Pass It On" is a record of service at the migrant camp for foreign speaking women and children located at Hickory, Bel Air, Md. The young girl in the picture was a student at Boston University and comes from a missionary family.

Those who have studied "The Magyar in America" will be particularly interested in the reproductions, in the *Ladies' Home Journal*, of the two famous paintings, "Christ Before Pilate" and "Christ on Calvary" by Michael de Munkacsy, the noted Hungarian artist.



WOMAN'S MISSIONARY SOCIETY AND MISSION BAND, MELBOURNE, IOWA

"WHAT I CONSIDER THE HIGHEST FORM OF SERVICE RENDERED BY MY MISSIONARY GUILD AS A WHOLE"

(Awarded First Prize in the Girls' Missionary Guild Essay Contest)

The Girls' Missionary Guild of Zion's Reformed Church, Louisville, Kentucky, of which I am a member, has been in existence only two years, and during this time, our work has been along two lines mainly, Field Service and Church Service.

Our Field Service has included both Foreign and Home Missionary work.

Most of our Foreign Missionary work has been directed toward the Japanese at Yamagata, due to the fact that Mr. and Mrs. Carl Kriete, who are stationed there, went out from one of the Reformed Churches in our own city. We have sent Mrs. Kriete patterns for children's clothes for her sewing classes. We raised a fund to furnish little chairs for their new kindergarten; and this year we sent a Christmas Box of toys to the kindergarten. We have helped the Woman's Missionary Society of the church with their Annual Bess Kriete Birthday Party, the proceeds of which go to support Mrs. Kriete's work.

Baby dresses were also made by some of the girls, and were taken back by a missionary who was returning to Korea after a furlough.

Our Home Missionary work has been carried on among the colored people here in Louisville, and we have also contributed to our Indian Mission in Wisconsin.

The girls visited the local colored Y. W. C. A., and one of the colored missions, and several of them are now teaching classes at the Mission. They originally promised to teach for one month, but enjoyed it so much that they are continuing.

Last year we sent a Christmas Box to the children at the Indian Mission, and have just finished hemming some towels to be sent to the same institution, which, we are advised, needs them very badly.

But I believe the service that has counted for most has been done right in our own church, or more correctly, in the

Sunday School. The Teacher Training Class of the School which graduated last June was composed of seven girls, every one of them a Missionary Guild girl. These girls, after three years of study, are now at work in the Sunday School. One of them is Superintendent of the Primary Department and is making a wonderful success of it. The department has progressed, not only in numbers, but in every way, since she has taken it. Several others are in charge of the Junior Department, and are also doing well with their classes.

A new Teacher Training Class has now been formed, composed of twelve girls. Ten of them are Guild girls; one has visited the Guild, and we hope to get her to join; and the other one is unable to belong, as she is past the age limit, and would be included in the Woman's Missionary Society.

I think these facts are very clear evidence of the spirit of the Missionary Guild. The girls know the need, and feel the desire to do their part. They also realize that they must be trained in order to render the best service and they are entering into the work of the Training Class with all earnestness and sincerity.

Furthermore, in every branch of the Sunday School and Church, it is the Missionary Guild girls who can be relied upon to do their share, and only recently when the Pastor presented an outline of his proposed United Simultaneous Evangelistic Campaign for the entire congregation, the Guild unanimously pledged its support.

Our Guild has not accomplished wonders, but we have tried to do what we could, and in so doing have found great happiness. For I can truthfully say that the Guild is dearer to the hearts of our girls than any other organization in the church.

MARIE F. MEYER,

Girls' Missionary Guild.

Zion's Reformed Church, Louisville, Ky.

THE GIRLS' MISSIONARY GUILD ON THE PACIFIC COAST

IT was the night before dedication. Returning from a dinner given for our guest of honor, Dr. Charles E. Schaeffer, we could not resist the desire to skip out Post Street to see the Community House in its gala attire for the great day. Everybody and everything had been electric with anticipation for days, working hard. Trotting up the front stairs, voices of glee reached my ears. "Come up, quickly," came over the bannisters. At the top of the second floor steps, youthful arms were flung around me and the escape valve of joy burst forth—"Isn't it pretty, oh, oh, oh!" whereupon I was fairly pulled to the doors of a certain room.

There it was—a realized dream before our very eyes—the so-called Girls' Club Room! Not only was it our much-thought-about air castle visualized, but the dream of 3500 other girls who are rejoicing with us. In compliment to the Girls' Missionary Guild of the Reformed Church furnishing this room, their colors—gold and blue—have been used as a color scheme. The walls are buff, the

rattan furniture, strong and artistic, in old ivory with two-toned blue cretonne upholstery. There is a davenport, a desk, a nice large table, three good arm chairs, two smaller chairs and a cozy hassock for the fireplace. Thus the room is fitted for practical every day service—seven days in the week—and designed not only to be most pleasing to the eye, but the setting for real human life and the preparation for the same.

"At last it is done, and girls, don't you wish that every girl who helped could be right here with us now to see what we see?" The response was so hearty and unanimous the G. M. G. ears must have burned very smartly for a few minutes.

Now—this is the best of all. The very first happening in this blue and gold room in the *Thank-offering* Building on *Thanksgiving Day* was the organization of twelve Christian Japanese girls, thirteen to sixteen, into a real Girls' Missionary Guild. The Japanese girls are assuming the whole program just as all the other G. M. G.'s are doing. It is their way of saying "thank you" to those who have helped them. It is the best thanks in the world.

Can you imagine what a happy person I must have been gathering these happy girls together for this historical event? We had a simple, but very impressive service when vows were taken which registered twelve charter members for Christian service—a bona fide G. M. G. on the Pacific Coast, thus making the Guild nation wide for the denomination. From the Golden Gate city we stretch hands out to you across the great American continent, joining hearts and hands with you to work with you in all G. M. G. efforts for Christ and His kingdom. And some day delegates will come with me to the eastern conventions—and—and—maybe some day the convention will be held in San Francisco!



COMMUNITY HOUSE, SAN FRANCISCO,
CALIFORNIA

FLORENCE C. EYEMEYER.



INTERIOR VIEWS OF THE COMMUNITY HOUSE

Upper Left—Women's Room. Upper Right—Kindergarten.

Lower Left—Girls' Club Room. Lower Right—General Reception Room.

JAPANESE BOYS AND GIRLS APPRECIATE GIFT

AT last our long-looked-for Community House is dedicated. Mr. and Mrs. Evemeyer gave us a beautiful party to meet Dr. Schaeffer when he came to be our guest. We learned many things and the boys and girls made seven after dinner speeches. At the close it was decided that the Secretary should write an article for *THE OUTLOOK OF MISSIONS* to publicly thank the Woman's Missionary Society for their great kindness to us. Dr. Schaeffer spoke at this party also, and we found out he was the "pepper box" of the Reformed Church.

We are planning to do wonderful things in the Community House. I wish you could all be here to see it, and how happily we go there every day to play or work. We are in there almost every minute unless we are at school. The gymnasium is very large. The boys and girls are going to get very healthy and

strong jumping around and playing different kinds of games. I want to thank the Girls' Guild for furnishing our wonderful club room. Mrs. Evemeyer is teaching us many things; the latest was how to make sand tarts like those in Pennsylvania and we had them first at the parents' party. We expect to learn to bake many other things. We are going to learn how to sew, too. Beginning next Sunday Mrs. Evemeyer is going to teach us in a Bible class while church is going on. We are going to have an art class to learn to know the world's greatest pictures. So you see how many things draw us to the Community House. For the young people of our church I thank everybody who helped to give us this splendid Community House.

HIDE SASAKI,

Secretary of Christian Endeavor.

DENOMINATIONAL TESTIMONIALS ON THE THANK-OFFERING

Excerpts from Lutheran Woman's Work

The treasurer of the Methodist Episcopal Church writes: "Sometime in the year 1881 in Lansing, Michigan, the Woman's Foreign Missionary Society of the Methodist Episcopal Church observed its first thank-offering. The originator of the plan, Mrs. H. E. Taylor, during the forty years that have elapsed since that first trial of her idea, has been able to trace a wonderful development. All over the United States and in Korea, China, Japan, India and elsewhere, thank-offering services are held annually in each of our thousand auxiliaries. They bring annually into our treasury hundreds of thousands of dollars, most of which are used for erection of buildings or for sending out new missionaries. From the offerings of \$2000 or more, taken on Sunday mornings in stately churches, to the pennies gathered in far-off Malaysia, where condensed milk tins, painted red, serve as collection boxes, the golden stream pours in, as an expression of the deep and continuing interest of thousands of women.

"Thank-offering Day is considered one of the most important occasions of the year, the time when the work of the Woman's Missionary Societies has formal presentation to the congregation as a whole."

Mrs. Fred S. Bennett, of New York, writes for the Presbyterian Church: "This year we have sent out 10,000 copies of our Praise Service, 50,000 invitations to the Praise Meeting and 77,452 Thank-offering envelopes. Special gifts range from \$150 to \$2500. We do not know the exact amount brought in but from the Praise Service programs and Thank-offering envelopes we judge a large amount comes in through these efforts."

In one year the Thank-offering of the United Presbyterian Church amounted to \$165,000. This was over \$26,000 more than the previous year. It was an offering to honor two names: First, the name of the Lord Jesus Christ, who gave Himself for us, and the name of their beloved former Thank-offering Secretary, Mary

Clokey Porter, who gave her time, her service, her life to building up the Master's Kingdom. The leaflet, "Thanksgiving and Thanks-living," has been widely read and has been the means of creating a deep interest in the Thank-offering of the denomination.

The United Lutheran Thank-offering Department is operated upon much the same principle as our own. In the union of the three branches of the Lutheran Church their work has been greatly strengthened. For thirty years the Thank-offering has been an important feature of the work of these three organizations now so happily united into one great body.

The purpose of the Thank-offering is to develop the grace of expressive gratitude on the part of all the women of the whole church, not only those of the missionary society.

The ideal is expressed in our motto: "A daily gift, a daily prayer, that soon the world our Christ may share." The prayer that has been adopted as the daily prayer to accompany the daily offering is this:

"Oh, let me give out of the gifts Thou freely givest;

Oh, let me live with life abundant because Thou livest;

Oh, make me shine in darkest places for Thy light is mine;

Oh, let me be a faithful witness for Thy truth and Thee."

For the first three-quarters of the present biennium they have raised \$84,795.

This brings us to a consideration of what we shall accomplish in our own work in this triennium.

Our hopes and prayers are for a Thank-offering of \$50,000 this year. This will mean only \$5,732.05 more than last year. If we are growing in liberality as we should, and if our work is expanding as it should, we should meet this cherished hope.

MRS. A. K. ZARTMAN

A MESSAGE FROM THE "GOLDEN GATE" OF OPPORTUNITY

As we read, in a letter to Miss Kerschner, the message from Miss Stella Sato, the president of the most recently organized and most western Girls' Missionary Guild, we found ourselves thinking—not only in Japan are "women the leaven" but our Christian young women from Japan will be the leaven for the Japanese people on the Pacific Coast. In a letter dated December 5th, Miss Sato says: "Last Thursday, Thanksgiving, we organized the Girls' Missionary Guild in the new Community House in memory of what the other Guilds have done for us.

"We are so grateful to the Woman's Boards for building such a magnificent building for us. On behalf of our Girls' Guild won't you thank them and extend our appreciation to them?"

"Our Girls' Room is furnished in rattan with ivory finish and blue upholstery. The carpet is blue, too, and we are planning to get many things to complete our room, such as pictures, table runner, bric-a-bracs, etc.

"We are planning such wonderful times in the building. I sincerely wish you were here. Mrs. Evemeyer is doing so much for us."

THE PRAYER CALENDAR

The first two prayers in the Prayer Calendar hold a thought most precious—especially so to the mother heart. They come from the hearts made tender from sacrifice and carry to all who pray them the very spirit of the Father. The prayer for January was written by Mrs. E. H. Laubach, Scottdale, Pa., whose son lost his life in Tungting Lake, Yochow, China, as he was returning from the Commencement of the Ziemer Girls' School. The prayer for February was written by Mrs. R. W. Herbster, Prospect, Ohio, whose daughter lost her husband, Mr. T. Edmund Winter, in the same accident, with that of Mr. James A. Laubach.

FOUNDATIONS FOR DIVORCE IN JAPAN

(For March Program)

In Japan there are seven reasons for divorce: "(1) A woman shall be divorced for disobedience to her father-in-law or mother-in-law. (2) A woman shall be divorced if she fail to bear children, the reason for this rule being that women are sought in marriage for the purpose of giving men posterity. A barren woman should, however, be retained if her heart is virtuous and her conduct correct and free from jealousy, in which case a child of the same blood must be adopted; neither is there any cause for a man to divorce a barren wife, if he have children by a concubine. (3) Lewdness is a reason for divorce. (4) Jealousy is a reason for divorce. (5) Leprosy or any like foul disease is a reason for divorce. (6) A woman shall be divorced who, by talking overmuch and prattling disrespectfully, disturbs the harmony of kinsmen and brings trouble on her household. (7) A woman shall be divorced who is addicted to stealing."

Under the old Japanese law the woman could not herself demand a divorce, become head of a house, hold property, contract in her own name, become guardian of her own child or adopt a child in her own name.

Luckily in recent years, since the Japanese have become more familiar with European and American civilization, much has been changed by the promulgation and enactment of better laws concerning women, though public opinion still holds so tenaciously to the old standards that a woman rarely takes advantage of her legal rights and it is said the courts discourage such action on the part of women by favoring men. However, under the new civil code a married woman may hold property in her own name and she may seek a divorce from her husband for bigamy, adultery, desertion with evil intent, sentence for an offense of grave nature, such cruel treatment or gross insult as make living together unbearable, and for various other causes.—From *Modern Japan*.

DEDICATION OF BIBLE WOMAN'S TRAINING SCHOOL AT YOCHOW CITY, CHINA

In her interesting report to the Board of Foreign Missions, Miss Helen B. Ammerman, in charge of the evangelistic work for women in Yochow City, tells of the dedication of the splendid new building which was made possible by the gifts of the Woman's Missionary Society of General Synod. She says:

"On March 7th our new school building was dedicated and officially opened to the public. We felt very fortunate to have for our speaker upon this occasion Dr. Hu, active general secretary of the Hankow-Wuchang Young Men's Christian Association. He based his theme on the 35th chapter of Exodus, and pleased his auditors beyond our expectations. Rev. P. E. Keller read the dedicatory

service. Quite in keeping with the theme of Dr. Hu's address was our entrance into the new building. All the students and friends were requested to assemble first in the old Chinese building, which had housed the school for two years. At the appointed hour in a long procession we marched from 'the old into the new' and then followed the dedication of our present school building.

"We are sincerely grateful to our American friends of the Woman's Missionary Society for our new convenient edifice and home. Naturally we were fitted to do more efficient work, and we look forward to more consecrated and intensive results during the present year."

WOMEN, MOBILIZE—"SAVE AMERICA"

WOMEN can and must change public opinion and secure law enforcement along prohibition lines, or the long, long fight may even now be lost. The Women's Missionary Organizations, Home and Foreign; clubs, educational, temperance and patriotic groups, have affiliated. We must take our citizenship seriously and do what we can without delay through our book, *SAVE AMERICA*. It is filled with telling facts, interesting articles, suggested plans for every community and every type of woman.

The President of the United States called the Governors of the States to Washington to face the national crisis for law enforcement. The great Citizenship Conference in Washington was called by the Federal Council of Churches and presented a remarkable program. Other Citizenship Conferences will follow. The leaders tell us the strength of the women will lie in co-operating through their own organizations, not in merging their forces. They may be the great new force in the field which will win the victory. Parallel meetings of women must be held wherever Citizenship Conferences are put on.

Our book, *SAVE AMERICA*, must be sold and taught. A universal selling campaign is proposed for the period between January 15th and February 24th, utilizing the holidays, February 12th and 22nd, for the pageant which may be given by the young women's group. If we can sell a million of our books, *SAVE AMERICA*, at the low price of twenty-five cents, we may hope to change the sentiment of this country. Form a *SAVE AMERICA* committee immediately in your community, calling on the leaders in the affiliated groups. Send your order promptly for 1000 or 10,000 books, according to the size and need of your city or town. Plan a picturesque selling campaign for a certain day, with automobiles, pennants, street corners, competition of groups, use business houses, a mass meeting, your church group, send to your Board or to headquarters, 302 Ford Building, Boston, Mass., for the clip sheet which will give programs and directions for *SAVE AMERICA* day.

This is a call as important as the call to war. We must save our country from drink, from lawlessness, from corrupt politicians, from its enemies within. Some

(Continued on Page 48)

Literature Chat

CARRIE M. KERSCHNER

THE success of your missionary program depends not only upon the material you order but upon the effort you put forth to make the supply workable. No suggested program works itself. Is yours an interesting missionary meeting?

CALENDARS — Everyone says, "They are the most attractive you have ever published." Orders have been correspondingly larger. We hope all will be supplied, for only a few are unsold at this date (December 3). 20 cents each in lots of less than one dozen, \$2.00 per dozen.

THANK - OFFERING — "Broken Bridges" has been very popular, both in our own and other denominations. If you have not used it, order your supply now. 10 cents each, 6 for 50 cents. "Your Name in Print" and "Going Back to Say Thank You" are two Thank-offering Stories just off the press. These and "How Can I Forgetful Be" can be used at the monthly meetings of Woman's Missionary Societies and Girls' Missionary Guilds. Every society, and especially the Girls' Missionary Guild, is urged to become familiar with the POINTS on the leaflet, "How Can I Forgetful Be." Use it quarterly, at least. We again suggest the use of "Wilma's Four Pennies" as a pre-Thank-offering playlet.

DAY OF PRAYER—As usual this day is the first Friday in Lent, March 7, 1924. Observe it interdenominationally wherever possible. The program, "Spirit of Power," sells for 2 cents each in lots of less than one hundred, \$1.50 per 100. The "Call to Prayer" card is 1 cent each. "More things are wrought by prayer than this world dreams of."

A special packet for the observance of the TENTH ANNIVERSARY OF GIRLS' MISSIONARY GUILD is being prepared. It will contain numerous leaflets and an historical pageant entitled "A Quest for Happiness." Price, 35 cents.

A Stereopticon Lecture on "Work

Among Farm and Cannery Migrants" is available and can be secured for \$2.00 a meeting rental, plus transportation one way, from the Council of Women for Home Missions, 156 Fifth Avenue, New York City.

STUDY BOOKS—Please order your books and all supplies for your study on Japan so that you will have them when needed. "The Woman and the Leaven" and "Creative Forces" for adult groups, 50 cents paper; 75 cents cloth. Leaders' Helps for all of the above at 15 cents each. For Intermediate groups "Young Japan," 40 cents. For Juniors "The Honorable Japanese Fan," 40 cents paper; 65 cents cloth. Leaders of Primary groups should use the Picture Stories, 50 cents each. "Boys and Girls of Japan" picture sheets are 25 cents. A package of all leaflets on our denominational work in Japan can be secured for 35 cents. Packet for use with "The Woman and the Leaven" is 35 cents.

MARCH MEETING

"To and From School in Japan," 25 cents, is the title of an attractively colored folder which will give poster material to illustrate Chapter 2 of "The Woman and the Leaven in Japan."

Contrast the prayers of an American Christian and a Japanese Non-Christian mother by reciting "A Mother's Prayer," 3 cents each, and the verse given at top of page 67 in "The Woman and the Leaven in Japan."

The Fairy Tales, "Momotaro" and "The Mirror of Matsuyama," will be re-told in the February OUTLOOK OF MISSIONS. If the Mission Band children are guests this month, emphasize the Doll and Kite Festivals. Material obtainable on page 70-73 "The Honorable Japanese Fan" and page 43-44 "Young Japan." Emphasize "Household duties of boys and girls" in Japan. (Page 26 "Young Japan.")

What is Christ's gift to the Japanese home and womanhood?

Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods should order from Woman's Missionary Society, No. 8 Remmele Block, Tiffin, Ohio.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"WE WILL MARCH ON"

A LATE merchant prince in his editorial advertisement told the following old Spartan story: "The King of Persia had sent a body of troops to reinforce his army, and its commander to shorten the route, desired to pass through the territory of an enemy of the King.

"He sent a squad of men to ask permission. The answer came back that 'the message would be considered.' When repeated to the commander, he said: 'Let them consider. In the meantime we will march on.'

"This business has fixed principles that are not altered with conflicting winds. We march on. We have never got to a point where further improvement is not possible; therefore something new is coming along every day. Let others consider, we will march on and on and on. 'A running stream is never idle.'"

Such a concept of progress, of growth, led to the largest mercantile establishment in America. Applying the same principles, the same undaunted determination, to the work of our Girls' Missionary Guild what endless possibilities stretch out before us!

There are 27,000,000 young people in our land who, though nominally Protestant, are receiving no religious instruction through any Christian organization whatsoever. The winning of some of these is our home mission responsibility. From our Commander come the marching orders, "Go in and possess the land."

The work of the Girls' Missionary Guild in the last ten years has been very commendable; but as growth alone is an evidence of life, we hope in the next ten years to grow not only in extension, but also in intention, to such a degree that the W. M. S. G. S. shall look upon our department as a truly vital factor in her life.

In order to make this progress we must lengthen our cords and strengthen our

stakes along all lines of endeavor. Our goal is:

1. A Guild in every Reformed Church.
2. Every Guild meeting the requirements of the Standard of Excellence.
3. A greatly increased Thank-offering.
4. An increased realization of the sense of stewardship—including the consecration of personality, time, money, talents, and life to God and the cause of missions.
5. A life-service recruit in every Guild.
6. The assumption of the entire responsibility of the girls' work for girls, so that the women may do more for the women of the world. (By responsibility I mean financial responsibility.)

This means more girls interested in missions, more definite, specific prayer for missions, larger giving to missions. And what does this giving include? It means giving thought for the good and the happiness of others. I know a dear little woman who tithes even her jams and jellies, that she may have sweet tidbits for invalids and the sick in hospitals. It means giving one-tenth or more of all our income to the Lord; it means giving ourselves for service. Sherwood Eddy says: "You with one life to live, you with one life to give, what will you do with it?"

Jesus Christ is the revelation of the Father. "His words of counsel, His deeds of love, His acts of healing—all revealed the true character and nature of God." "He that hath seen me hath seen the Father." As Jesus revealed the Father, so we should reveal Christ to the world by our lives. "Ye shall be my witnesses." Paul realized this when he said, "For me to live is Christ." Now this idea of stewardship "calls for all our powers of prayer and consecration. It calls for our scholarship and capacities, our best effort and noblest endeavor in every walk of life."

"Lead on, O King eternal!

The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King eternal,
We lift our battle song."

A BIRTHDAY GIFT TO THE GIRLS' MISSIONARY GUILD DEPARTMENT FROM EVERY WOMAN'S MISSIONARY SOCIETY

It is sometimes the custom when birthdays roll around to ask, "What do you want for your birthday?" If such a question were asked of the Girls' Missionary Guild Department, we would list two "special" things:

1. A Life Service Recruit from every Girls' Missionary Guild.

2. A Girls' Missionary Guild in every church where there is a Woman's Missionary Society.

We are telling the Girls' Missionary Guilds of our first desire and we are now telling you, the Woman's Missionary Societies, of our second desire.

This is how it can be done:

In accordance with Item No. 10 on the Standard of Excellence for the W. M. S., appoint a woman from your society for the Secretary of the Girls' Missionary

Guild Department. If you have no Guild, it is the duty of this Secretary to interest the girls in your church in the Guild work, organize them and have charge of them after organized.

Every *newly organized* Girls' Missionary Guild may receive a free packet of literature fully explaining the work from the depositories. With this literature the Secretary can become thoroughly familiar with the Guild work. If she has any questions, she may write the Classical or Synodical Secretaries, General or Field Secretaries of the Girls' Missionary Guild. Could it be any easier?

Will YOU not help us celebrate our Tenth Birthday Anniversary by the gift of a new Girls' Missionary Guild?

ALMA ISKE, *Field Secretary*,
Girls' Missionary Guild.

HONOR ROLL

The following have sent us *Ten* or more New Subscriptions to THE OUTLOOK OF MISSIONS during the past month:

Mrs. C. D. Butz, Salem, Allentown, Pa.

Mrs. D. N. Dieffenbacher, Shiloh, Danville, Pa.

Mrs. John F. Kramer, Zion, Womelsdorf, Pa.

Miss Eliza Lefever, St. Paul's, Lancaster, Pa.

Mrs. Minnie Lenker, Grace, Wilton Junction, Iowa.

Mrs. Harvey Leydig, St. Paul's, Somerset, Pa.

Mrs. Thomas McIntyre, First, Nashville, Tenn.

Mrs. Ella Milligan, First, Greensburg, Pa.

Mrs. J. T. Plott, First, Greensboro, N. C.

Miss Mary E. A. Rau, St. John's (Mickley), Catasauqua, Pa.

Mrs. H. E. Renner, Calvary, Bethlehem, Pa.

Seven Societies are 100%—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Emanuel, Lincolnton, N. C.

Dubbs Memorial, Allentown, Pa.

St. John's, Bucyrus, O.

Ohmer Park, Dayton, O.

First, Greensboro, N. C.

First, Nashville, Tenn.

During December a canvass was made in Zion's Church, Ashland, Pa., Rev. I. M. Schaeffer, D. D., pastor, which resulted in 70 new and renewal subscriptions to our missionary magazine.

A QUESTION

Does your Classis use Banners for front line Girls' Missionary Guilds and Mission Bands?

If so, why not buy these especially designed for this purpose? Avoid the rush in the Spring by ordering NOW from the W. M. S. depositories:

8 Remmele Block, Tiffin, Ohio, or
416 Schaff Bldg., Philadelphia, Pa.

Girls' Missionary Guild Banner, 18 inches square, in blue and yellow felt, \$2.10.

Mission Band Felt Banner, 18 inches square, in Reformed Church colors, \$2.35.

Three weeks or more are required to fill the orders.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

REVIEW OF THE STUDY OF "BETTER AMERICANS"

(Continued from December Outlook of
MISSIONS)

America.—The fault may be mine that you children have not found the substance symbolized by the Statue of Liberty. I take pains that my children shall be educated, that my people shall enjoy equal justice. To achieve the best I must expect loyalty in return. Then Education, Justice, and Loyalty shall be your servants for better citizenship.

Education.—I am Education. Everybody needs me. I help the laborer understand his work. By me the craftsman constructs and the machinist knows his machine. By me the physician makes his cures and the wise men make laws and write books.

Justice.—I am Justice. I am no respecter of persons. I would prevent wrong, misery, and inhumanity. Good men walk in my footsteps, but evil men pervert my ways.

Loyalty.—In great National crises, men seek me in selfish fear. In days of peace and prosperity they forget and desert me. Some are faithless and false, treacherous and traitorous, they would betray their own country and the welfare of their fellow countrymen. I seek to secure the undivided loyalty of the people to lay it at America's feet.

(Christianity followed by Reverence, Truth and Obedience now take place in a group to the right on the platform.)

Song.—"Christ for the World We Sing."

Christianity.—I am Christianity. I give what Liberty nor America with all opportunity and plenty can not give. I minister to the deepest and most fundamental needs of man's soul. My ministrations largely come by the hand of Reverence, Truth and Obedience.

Truth.—I am Truth. All men seek me. You part with me only through shame and pain. If you abide with me, you will have peace and freedom. I will lead you to God. God is faithful and true. He

has sent me to you that you may be true to one another, and true to God.

Reverence.—When Truth has revealed to you the faithfulness of God and how all His ways and works abide in Righteousness, then come I, Reverence, to teach your soul and spirit the attitude you should maintain toward God.

Obedience.—I am Obedience. Truth and Reverence are higher than I, but I am essential. By me men work the works of truth, of righteousness and justice. Without me, reverence is a mockery. "To obey is better than sacrifice." Obedience to Law must be magnified in America. Now who desire, by obedience and service, to be "Better Americans"?

(All members of the Mission Band come forward.)

Song.—"God Save America."

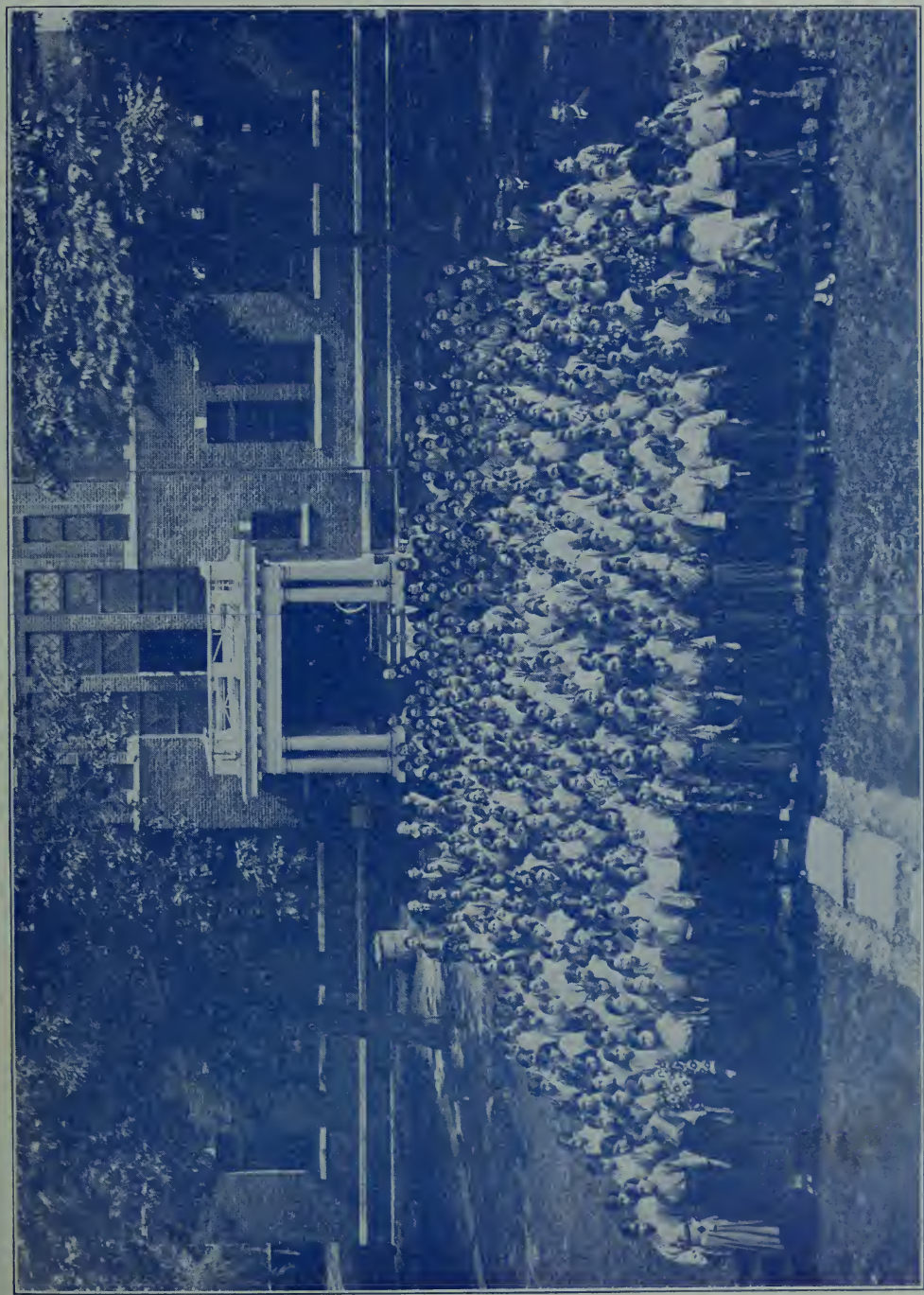
(Continued from Page 44)

women have given up all their plans and are throwing in their entire time, realizing the desperate situation. Will you give a day or a week? Send orders for books in advance so we may estimate the edition required, and get them to you in ample time. Headquarters, 302 Ford Building, Boston, Mass. Federation headquarters, 25 Madison Avenue, New York City. Council of Women for Home Mission, headquarters, 156 Fifth Avenue, New York City. Federation of Clubs, headquarters, 1734 N Street, N. W., Washington, D. C., Y. W. C. A., W. C. T. U., Parent-Teacher Association.

January 16th is the fourth anniversary of the coming of prohibition. Let us make it the beginning of law enforcement which will save America from defeat. The great wet forces are lined up in Washington with ample funds to bring back beer and wine. Can we not put in the strength of woman against every dollar they can supply? Get the facts before the people.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of dollars.



FACULTY AND STUDENTS OF MIYAGI GIRLS' SCHOOL, SENDAI, JAPAN. PHOTOGRAPHED IN FRONT OF THE SECOND RECITATION HALL.

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Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

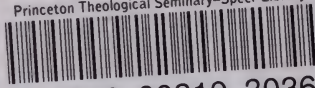
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